UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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THE THIRD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

The World Council of Churches was constituted in consequence of its first assembly, held at Amsterdam in 1948. Its second took place at Evanston, near Chicago, six years later. And now, its third Assembly will be held this year at New Delhi, India, from the 18th of November to December 6.

Doubtless, this is an event which will give rise to a very wide publicity. The Protestant press has already given it considerable prominence, while the Council itself has published an illustrated booklet dealing with the Assembly in thirty-three languages. The delegates who will be in attendance at New Delhi will no doubt be more numerous than those of the two preceding assemblies since the number of member churches of the World Council has increased from the 163 which met at Evanston to 176 today. By the designation « church » the Council intends an autonomous Christian community, that is, one which is self-governing, which ordains its own ministers, and which directs its own preaching of the Word. The Orthodox Church of Moscow, as well as other churches from the satellite countries, has this time requested admission into the World Council.

Thus, the great majority of those Christians separated from the Holy See will be represented at New Delhi; the great majority, we say, because there are Protestant churches and others which for various reasons remain outside the Council.

A number of Catholics will be present in the capacity of observers, as has proven to be the case for other such encounters, not however for the previous general assemblies of the Council. There will be five of these observers: an American, two Europeans, and two from India. This will, of course, leave unaltered the fact that the Catholic Church is not a member of the World Council, for her consciousness of being the one Church of Christ will not permit her participation in it.

The Assembly, which certainly will be a solemn and imposing one, is much different from the Second Vatican Ecumenical Council, which is being prepared with intensive efforts by the Commissions and Secretariats set up by the Holy Father. At New Delhi there will be a coming together of representatives of differing confessions in order to proclaim together the points in common pres-

erved by them (renewing and completing, as well, the organization of their institution, the World Council of Churches). They will meditate upon a theme that no Christian could ever place in doubt — that Christ is the Light of the world. They will likewise have recourse to the great texts of Sacred Scripture; and at the end of their Christian contemplation they will depart, indeed still divided but perhaps a bit more united than before. The Second Vatican Council, on the other hand, will be a reunion of the Bishops which Christ has chosen to rule His Church, all of whom profess the fullness of the faith and who, united with the Pope, will have full authority to assure within the Church the purity of doctrine, the rectitude of morals, the good ordering of worship and of discipline, in accordance with the needs of the present day. The faithful will be united with them and will accept, as coming from the Holy Spirit, the declarations and the prescriptions of the Council. As is evidently the case, the General Assembly and the Ecumenical Council are entities which are too diverse to be compared. They are neither similar nor in opposition; they are simply two different things.

What should our attitude as Catholics be toward the Assembly of the World Council of Churches? It is that indicated by Pope Benedict XV. Our separated brethren are meeting together with the purpose of rediscovering a lost unity. We cannot but be pleased with their intention and help them with our prayers. Let us therefore pray and, if possible, let us act in such a way that they will see where unity can be found and that they may have the strength of their convictions. If we do not find ourselves with them, if the Church cannot be a member of the World Council, this is not because of indifference or through pride; it is, instead, out of fidelity to Christ, whose bride — and only bride — she knows herself to be. Evidently she cannot look for, nor even create the impression of seeking, the true Church and genuine unity. For she *is* the Church; she already possesses the unity willed by Christ.

As Catholics we must be on our guard against any sentiment of disrespect, and particularly of resentment, upon seeing that the other Christians are meeting together in such an imposing Assembly without us. Let us, above all, remember that all the Christian values that are present in those Churches — Sacred Scripture, preaching of the Word, Baptism, and, at times, the Eucharist — all that they have preserved in their separation from us — belong to the Church of Rome. Everything that will be said or done in a truly Christian manner, in this Assembly cannot in any way displease us. This is for our good as well. If they proclaim among themselves and before the world that Jesus Christ is the Light of

of the whole earth, they are simply doing what we do ourselves: it is not because of this that we are divided.

The union which they realize among themselves, brought about without any diminution for anyone of that part of the truth already possessed, can only cause us to rejoice. It is not those elements of the truth that they have which brings about opposition between ourselves and them. Their basis for union is the same for us also in relation to them. By progressing in truth they are drawing closer to us. Indeed, it is saddening to see how imperfect their union really is. Between an Orthodox and a Quaker — what a world of difference in doctrine and in worship! An Anglican, particularly if he belongs to the High Church, finds himself at a considerable distance from the zealots of the Salvation Army. And often what divergencies do we see between the delegates of the very same member church of the Council! If they were only to take thought, many delegates to New Delhi would have to admit being nearer to the Church of Rome *in absentia* than to numerous representatives attending the Assembly.

In any case, at New Delhi there will not be much discussion concerning divergencies; the preference, rather, will be given to proclaiming together the great mysteries of the Most Holy Trinity, of the Incarnation, and of the Redemption. This witnessing will not only be a source of comfort; it will cause to reflect those who think that they have destroyed every religion, even that of Christ. To be sure, this unity of faith would certainly prove to be far more efficacious if it were to be proclaimed by a reunited Christendom; but it will, nevertheless, be an act directed against unbelief, the effect of which, even though proceeding from a parallel position, will ultimately blend itself with that of the testimony of the Roman Catholic Church.

On the basis of the experience gained from preceding assemblies, we are not expecting from the grandiose manifestation of New Delhi any relevant progress towards unity of doctrine. However, we do believe that from it there will follow a strengthening of the movement towards unity. By stressing those elements of union between themselves and us, our separated brethren will become more deeply concerned with unity and will feel within themselves ever more ardently the desire for full and perfect unity. By this very fact they will regret the more keenly the misfortune of division and will become less attached to the personal points of view which have generated it. The idea of unity is on the march; nothing can extinguish this star which has appeared in the firmament of Christendom. Little by little it will lead to the goal those who allow themselves to be guided by it.

FR. CHARLES BOYER, S. J.

THE WORLD COUNCIL OF CHURCHES ON THE EVE OF THE THIRD ASSEMBLY

From the 18th November to the 6th December of this year New Delhi the capital of India, will welcome the delegates of the Protestant and Orthodox churches of the World Council of Churches which for the third time will be holding a General Assembly, thirteen years after the official birth of the Council.

> « This Third Assembly of the World Council of Churches », we read in a preparatory publication, « is an opportunity for the member churches to learn to understand one another better, to work more closely with one another, and to grow together in Christ, so that the real unity of the Church may be more fully seen, ' that the world may believe '; and to this end, to make plans for the work of the World Council of Churches » [1].

After nearly four years of careful and painstaking preparation, this Assembly will consider the general subject that was agreed upon in 1958 — « Christ the Light of the World » — and more especially under the three aspects into which it has been divided. These three aspects are the « Witness » that Christians are called upon to bear to Jesus Christ, Christian « Service », and the « Unity » to which Christ has called all who have received His light. The Assembly, then, will be divided into three sections with a view to studying each of these particular aspects; and at the end the traditional message to the churches will be compiled on the findings of each section, a message that will mark the closing of the Assembly.

The most practical aspect of the work of the Assembly, apart from some important decisions that the delegates will be called upon to make at the actual General Assembly. will be to examine the work that the World Council of Churches has done up to now

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[1] *Jesus Christ, the Light of the World,* World Council of Churches Third Assembly, New Delhi 1961, p. 73.

This pamphlet has been widely diffused in thirty-four languages among the congregations and churches of the Council throughout the world.

and to outline the Council's activity for the immediate future. This work will be done by special committees which will correspond to the Divisions and Commissions through which the Council normally works [2].

The seriousness of the preparations is in full accordance with the important position the General Assembly occupies in the World Council of Churches. As the supreme organ of the Council, the General Assembly offers all the churches that take part in it an opportunity to meet each other by means of their delegates for a mutual discussion of vital problems of Christian Unity. That is why each Assembly forms an important stage in the life of the World Council of Churches, a moment, if you like, of ecumenical reflection when the most important decisions based on the experience of the preceding years are taken. By means of these Assemblies, therefore, the ecumenical movement, in so far as it is represented by the World Council of Churches, receives its characteristic stamp.

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[2] For the New Delhi Assembly ten such Committees have been prepared and mainly for their use there has been prepared this volume: *Work Book, Third Assembly, New Delhi 1961.* The report of the Central Committee to the New Delhi Assembly, published in the volume *Evanston to New Delhi,* Report of the Central Committee to the Third Assembly of the World Council of Churches - World Council of Churches, Geneva 1961, is largely a comment on the documents included in the above volume.

The Committees of the Assembly will be as follows: —

I. Policy Reference Committee.
II. Committee on Division of Studies.
  a) Sub-committee on the Division in general.
  b) Sub-committee on Commission on Faith and Order.
  c) Sub-committee on Department on Church and Society.
  d) Sub-committee on Department of Studies in Evangelism.
  e) Sub-committee on Department of Missionary Studies.
III. Committee on Division of Ecumenical Action.
  a) Sub-committee on the Division in general.
  b) Sub-committee on the Youth Department.
  c) Sub-committee on Department on the Laity.
  d) Sub-committee on the Ecumenical Institute.
  e) Sub-committee on Department on the Cooperation of Men and Women in Church, Family and Society.
IV. Committee on the Division of World Mission and Evangelism.
V. Committee on the Division of Inter-Church Aid, Refugee and World Service.
VI. Committee on the Commission of the Churches on International Affairs.
VII. Committee on Department of Information.
VIII. Finance Committee.
IX. Nominations Committee.
X. Credentials Committee.

From a study of the preparatory publications of the Assembly, this article aims at putting forward some reflections on the more important ideas that will greatly influence the meeting at New Delhi [3]. This will enable us to be all the better prepared to follow the Assembly with the attention that it deserves and in a spirit of Christian charity and understanding when it is actually in progress.

« *Common Calling* » *of the Churches*

One of the decisions, perhaps not the most important but undoubtedly a very significant one, that the New Delhi Assembly will be called upon to make refers to the proposal to alter Article I of the Constitution of the World Council of Churches.

This article which expresses the so-called doctrinal « Basis » of the Council reads as follows: « The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour ». In the new version [4] the wording of the Basis as it will be proposed at New Delhi is as follows: « The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit ».

In this expanded formula, the most significant addition, to our mind, is not the affirmation of the doctrine of the Trinity, nor the phrase « according to the Scriptures ». The first, in fact, was already implicitly contained in the previous formula by the clear affirmation of the divinity of Christ, and surely the second does not intend to exclude the interpretation that the Creeds themselves give some faith in Christ *secundum Scripturas* [5]. The most sig-

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[3] In addition to the aforesaid volumes, the material that each delegate will have at his disposal includes a manual (*The Assembly Handbook*) and a collection of the rules of procedure (*Rules of Debate and Procedure*).

[4] An earlier move to change the Basis goes back to the time when the Second General Assembly (Evanston 1954) was being prepared. In 1953 the Lutheran bishops of Norway forwarded a proposal to add the expression « according to the Scriptures » to the formula then in use. On account of certain difficulties of procedure the proposal was not considered at the Evanston Assembly. Nevertheless, it was entrusted to the examination of the Central Committee so that a report on it might be presented at the third Assembly. Since then the Central Committee has accepted other suggestions to extend the Basis.

[5] The expression « according to the Scriptures » might appear to open the way to a certain freedom of interpretation on the divinity of Christ as found in the Bible. Such freedom, however, was also possible before since the principal interest of the Council was in getting the Basis accepted by all the

nificant addition is to be seen rather in the statement that the churches of the World Council possess a *common calling* on account of their common faith in Jesus Christ as God and Saviour, and that they mean to fulfil this common calling together.

The World Council has certainly given expression here to that spirit of universalism, that « ecumenical » spirit which it is trying to teach patiently and persistently to the various groups of separated Christians. In a world that demands some move towards unity on the part of Christians, the Council is trying to draw them away from an exclusive and denominational outlook and open before their eyes the vision of a universal church which has been entrusted with a world-wide mission.

And, in fact, the individual churches do unite in the fellowship of the World Council of Churches, not only with the idea of forming a bond of unity, but also to work together in an attempt to present themselves before the modern world as a united body and in the name of a common ideal that all have firmly before them.

Actually, however, the World Council of Churches and its Assemblies present us with the picture of one hundred and seventy-six churches [6] all with different traditions of faith and liturgy. Moreover, it is often the case that they cannot be reconciled with each other in the interpretation of basic points of Christian teaching. The question arises therefore: in what sense are we to understand their claim that all these churches have a *common calling*.

In the light of the new formula we can say that these churches maintain that their vocation is common both in its origin and in its aims.

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churches that wanted to become members. It was not concerned primarily with the theological interpretation held by the various churches.

A passage in the pamphlet *Jesus Christ, the Light of the World* itself bears witness to the harmony that exists between the witness to faith in Christ that is found in the Scriptures and that found in tradition:

> « The Apostles' Creed speaks of Him as the Son of God who was conceived by the Holy Spirit and born of the Virgin Mary, who was crucified under Pontius Pilate and descended into hell, who was raised from the dead and ascended into heaven, who sits at the right hand of God and will come to judge the living and the dead.
>
> « How did the Church come to make such a confession? It was summarizing the apostolic message and tradition, which had been handed down by word of mouth as well as in the written Scriptures ». (*Jesus Christ, the Light of the World*, p. 9).

[6] This is the number of the member churches of the World Council at the time of the opening of the Assembly. On the other hand, the Assembly has been asked to ratify the candidature of other churches, among which the most important is the Orthodox Russian Church.

As regards its origin, they say, their vocation is based on the common acknowledgment of the divinity of Christ. And, in fact, as was already asserted in the « Statement on the purpose and Function of the Basis » adopted by the Second Assembly of the Council, in the basic formula we do find mention of

> « the nature of the fellowship which the churches in the Council seek to establish among themselves. For that fellowship, as a fellowship of churches, has its own unique character. It has a specific source and a specific dynamic. The churches enter into relation with each other, because there is a unity given once for all in the person and work of their common Lord and because the Living Lord gathers His people together » [7].

They imagine, then, that by means of their common faith in Christ some contact between the churches will be established in so far as Christ is standing in their midst even though they are separated one from the other. This principle is further developed in the World Council of Churches when they maintain that this link with Christ brings with it some contact between the individual churches and the One Catholic Church of which Christ is the Head. It is precisely on account of this contact that they also maintain that the individual separated churches can work together in the name of the one Church. In other words, that one can propose a common aim which in practice comes to preaching the message of salvation.

> « We speak of ' the churches ' », it says in the outline of the main ideas of the New Delhi Assembly; « but we would not be taking part in the ecumenical movement at all if we did not believe that there is in a real sense only One Church, holy, catholic, apostolic. We do not have to create this Church — Christ has done that on the Cross and by His Resurrection — but we must manifest it and show it forth as clearly as we can. We differ as to what we would say about that Church, but we know that it exists, and that we do find in it an assurance and a purpose that we find nowhere else. That is why we are to bring that Church to those who do not have it. We would not dare to do so if we did not believe that the Church does not belong to us, but to its Lord, Jesus Christ » [8].

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[7] *Work Book*, p. 32.

[8] *Jesus Christ, the Light of the World*, p. 37.

This vocation, then, is common in its origin and in its aims because by means of their connection with Christ the churches are in contact with the true Church. To tie down the precise meaning of this relationship between Christ and His Church, between this One Church and the individual churches, as it is understood by the churches of the World Council, is no easy task. It is a well known fact that the Council is characteristically indifferent on the subject of ecclesiology in accordance with the basic statement of Toronto which defined the nature of the World Council of Churches mainly from an ecclesiological point of view. The meaning is that the Council does not intend to identify itself with any particular doctrine on the nature of the Church that is held by any of its member churches, while at the same time it declares that it is not competent to pass judgment on the ecclesiological teaching of each individual. It restricts itself to recording the fact (considered as universally true by all the Christian churches) that *all* the churches see in the others at least some elements of the truth. These are termed *vestigia ecclesiae* and are spoken of in Catholic theology as well [9]. These elements rightfully belong to the Church although they are also present in the individual churches. Basically they derive from the profession of the divinity of Christ, and the World Council of Churches wants to adopt them as its driving force towards union and as its justification for claiming a common mission of the churches for the salvation of the world. On the other hand, the various teachings of the individual churches present a whole gamut of doctrines on the unity of the Church which range from saying that a purely spiritual and invisible unity is sufficient to calling for a sacramental and even hierarchical and visible unity. When they become members of the World Council of Churches, they are not forced to change this teaching. And so, their interpretation of this common calling that they maintain for themselves will also

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[9] On account of its importance and with a view to further changes, to which we will refer below, the Toronto statement on the *ecclesiological significance of the World Council* (1950) has been included in the preparatory publication for the New Delhi Assembly. (Cf. *Work Book*, pp. 62-67).

In these *vestigia* or traces of the true Church, as for example, faith in Jesus Christ as God and Saviour, validly administered Baptism, and so on, a Catholic can see positive elements of Catholic truth that exist in the separated churches side by side with more or less erroneous teaching. These elements form a genuine basis for a common vocation of these various groups to the Catholic Church, just as they are a real sign of the Catholicism they once possessed. These vestiges are also the reason why these churches have a relation to the true Church, and that is why they can help towards the salvation of those souls who sincerely and through no fault of their own belong to them.

be different in the different churches according to the theory on the nature of the church that predominates in them.

The Extension of the Activities of the Council

Progress towards unity, as it is conceived by the World Council of Churches according to the key document of Toronto, should come about by means of an intrinsic dynamism of these elements of truth that are present in varying degrees in the different churches: a dynamism that should be, as it were, reawakened and reactivated by the ecumenical conscousness of the present day [10]. They know full well, however, that in order to be really effective in their progress towords unity, it is not enough that this awareness should be expressed on the level of ecumenical discussion and common study. The churches, they say, must live together as far as possible also on the level of activity. They must have the same ecumenical experience and try to help each other to serve the world by giving it that witness and by exercising that apostolate to which they feel themselves called.

On the basis of this principle, united action is regarded nowadays as a genuine means towards ecumenicel education of the churches. It is fundamental to an ecumenical method whereby unity must grow and develop at the same time as, and in so far as, the churches live up to their common calling as it is interpreted by the Council.

> « It is the conviction of the churches in the World Council of Churches », states the Report on Programme and Finance, « that unity grows as the churches learn to fulfil their mission together... The World Council of Churches seeks to promote this cooperation and mutual service, not merely for the sake of organizational effectiveness, but also for the sake of the deeper unity for which they prepare the churches » [11].

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[10] « The ecumenical movement is based upon the conviction that these 'traces' are to be followed. The Churches should not despise them as mere elements of truth but rejoice in them as hopeful signs pointing toward real unity. For what are these elements? Not dead remnants of the past but powerful means by which God works. Questions may and must be raised about the validity and purity of teaching and sacramental life, but there can be no question that such dynamic elements of Church life justify the hope that the Churches which maintain them will be led into fuller truth. It is through the ecumenical conversation that this recognition of truth is facilitated. (Toronto, IV, 5).

[11] *Work Book*, p. 35.

Bearing in mind this broad interpretation of the scope of the Council [12], one can understand the tendency to an ever-increasing desire for activity that has characterised the Council from the first years of its existence.

In his report to the Third Assembly, the General Secretary of the World Council of Churches recognises that on this question of common work, the Council has in a certain sense gone beyond its original idea: « There is an enlargement of the concept of the World Council of Churches » [13]. In describing this enlargement the report goes on to say: « The earliest documents speak almost exclusively of the task of the World Council of Churches in terms of common study » [14]. This further development in the way of looking at the role of the Council started during the first years in the period that immediately preceded its official inauguration at Amsterdam in 1948, that is to say, when the Council was still, to use the stock phrase, « in process of formation ». At that time a big boost to development in that direction was given because of the need to satisfy the serious requirements caused by the Second World War. From the Amsterdam Assembly, which approved of what had already been undertaken and accepted still more, right until the present day, this process has continued [15]. In fact, while

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[12] In the documents for presentation at New Delhi by the Secretary General it is pointed out that there is not a single document that defines the activity of the World Council of Churches, while there is one (the Toronto statement) that defines its nature. However, from an examination of various documents and statements one can come to the conclusion that in general terms the task of the World Council of Churches is to « serve the churches in the fulfilment of their common God-given calling in the whole world ». (*Work Book*, p. 34).

In explaining this formula, it is pointed out that, « three words need special emphasis. The World Council of Churches exists in order to *serve* the churches; in the words of its Constitution ' it offers counsel and provides opportunities of united action ', but it does not legislate for the churches. The World Council of the churches has to perform tasks which belong to the *common* calling of the churches; it is concerned with those aspects of the church's life and mission which can be performed more adequately or fully by the churches acting or speaking together. The World Council of Churches helps the churches to see their task as part of the task of the Church in *the whole world*, that is to bring the Gospel to all men and healing to all nations » (*Work Book*, p. 35).

[13] *Evanston to New Delhi*, p. 7.

[14] *Ibid.*

[15] At Evanston (1954) the following appeal of the Faith and Order conference et Lund (1952) was repeated: « With the Lund Conference on Faith and Order we ask the churches whether they ought not to act together in all things, except when profound differences of conviction force them to act separately ». (Evanston Assembly, 1954; from the Report of the First Ses-

the Report on Programme and Finance for the Third Assembly admits that it has to lament in certain sections of the Council an excessive increase in the activities of this body [16], nevertheless it reaffirms the necessity of continual extension of the field of activity of the World Council of Churches.

> « There is a dynamic factor in the growth of ecumenical fellowship which finds expression in the growth of the World Council. As the churches discover increasingly their common calling and their need of each other, as they see more clearly the tasks which in the present international and interdependent world must be performed by the churches together, the World Council's programme is bound to grow » [17].

Integration of the World Council of Churches and the International Missionary Council:

Ready as it is for the « service » of the churches for their common action, it is not easy for the World Council of Churches to foresee all its future developments. They depend largely on the opportunities that are offered and to some extent on financial resources [18]. There are also various activities that have been proposed by the Council but not yet undertaken (cf. *Work Book*, p. 37). Nevertheless, a new form of activity that the World Council of Churches has been thinking over and gradually assimilating for long years will now be organically and structurally included in the daily work of the Council during the New Delhi meeting by means of the integration of the International Missionary Council and the

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sion, Faith and Order; cf. Bell, *Documents on Christian Unity*, fourth series, pp. 238ff).

[16] « There is considerable difference of opinion concerning the function of the World Council of Churches. Some fearing the growth of « bureaucracy » desire to restrict its programme to a few essential activities. Others feel that the ecumenical development does not move forward sufficiently rapidly and would like to see the World Council of Churches intensify its activities and widen their scope ». (*Work Book*, p. 37).

[17] Cf. *Work Book*, p. 38.

[18] At the end of the Report on Programme and Finance from the Central Committee to the Third Assembly it is stated.

> « The World Council is still a young organization, which is in the process of discovering and defining its task. In that early period it must avoid on the one hand the danger of an expansion which would be out of proportion to the spiritual, human and financial resources available and on the other hand the danger of failing to respond to real needs in the life of the churches or in the world and to real opportunities for serving the cause of the Kingdom » (*Work Book*, p. 39).

World Council of Churches. We are speaking of missionary activity.

And in fact, as a first step, the Assembly will be called upon to state its mind on the following resolution:

> « That this Assembly, recalling that in their origins both the World Council of Churches and the International Missionary Council are manifestations and instruments of the same ecumenical movement, and believing that the purposes and functions of the two bodies are inseparable, rejoices that it is now possible to integrate the two Councils in one organization. Therefore, action to the same effect having been taken by the international Missionary Council, the Assembly gives its assent to the integration of the World Council of Churches and International Missionary Council and adopts the amendments to the Constitution and Rules of the World Council of Churches required to give effect to this action as here appended. The Assembly further approves the proposed Constitution of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism » [19].

The integration of the two Councils — and there is no doubt at all that the Assembly will approve of this move [20] — will be the most spectacular event of the New Delhi meeting. It may be said that this act will bring to an end the process of synthesis of the three great branches of the world-wide ecumenical movement that go back to the Edinburgh Conference of 1910; a process whose first stage was recorded at Amsterdam in 1948 with the integration of the two movements of Faith and Order and Life and Work into the one World Council of Churches, while the second and last stage will be that of New Delhi when the two Councils come together.

It seems exaggerated, however, to compare the importance of the decision that will be taken at New Delhi with the one that was taken at Amsterdam. There, in fact, a Council of Churches came to birth, an organ of divided Christianity, a completely new fact that brought with it a new concept of ecumenism. At New Delhi, on the other hand, the proposed integration, although it is a further development and ever more imposing extension of the work of the Council, will not bring with it anything really new [21].

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[19] *Work Book*, p. 10.

[20] The plan for integration has already been approved of with the necessary majority by the member Councils of the International Missionary Council.

[21] Apart from that, the constant cooperation ever since 1938 between the two Councils by means of a *Joint Committee* and the ever-increasing number

Nevertheless, it is perhaps precisely because of this absence of large constitutional changes in the World Council of Churches that we do not manage to avoid the impression that the International Missionary Council is indeed going to form part of it, but almost as an extraneous body; i. e., that a true integration of the two Councils, even when approved of by the Assembly, will not yet be forthcoming.

It could be that this impression derives from the fact that it is very difficult to imagine how there can be a real integration of two Councils one of which is constitutionally a Council of the Churches, and therefore a Council having the churches as its true constituent and furthermore demanding a definite doctrinal basis that the churches have to accept [22], while the other is a Council of national or regional Councils, composed either of churches (but without any very definite criterion as a basis) or of the traditional missionary societies. A real integration would seem to demand the integration of the electorate in the Council as such, as is the case with the member churches of the World Council. This, however, is constitutionally impossible for the national Councils of the Missionary Council because only churches can belong to the World Council as « members ». And so, when the time comes, the World Council of Churches will be able to establish with these Councils only those « relations » that the Constitution foresees [23] and by

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of common enterprises of the two bodies have considerably mitigated the sense of novelty that this final decision might have caused.

[22] « The acceptance of the Basis is the fundamental criterion which must be met by a church which desires to join the Council ...

> « Each church which joins the World Council must therefore seriously consider whether it desires to participate in a fellowship with this particular Basis ». (*Work Book*, p. 32).

[23] These relations with bodies outside the Council are foreseen in the third paragraph (*Functions*, n. vi) of the Constitution: « to establish relations with denominational fellowships of world-wide scope and with other ecumenical movements ». In the constitution that has been proposed for the integrated body this point will have to be completed as follows: « To establish and maintain relations with national and regional councils, world confessional bodies and other ecumenical organizations ».

Such national councils can be invited to send representatives to the Assembly or to the Central Committee but without having a right to vote (cf. new constitution VII, 2, — *Work Book*, p. 13). In particular, as far as regards the Councils of the present International Missionary Council, which has become « the Commission on World Mission and Evangelism » of the World Council of Churches, in the proposed rules for the integrated body (Rule XI, n. 8) it is pointed out that

> « The Central Committee may, in consultation with the Committee on National Council Relationships, invite councils affiliated to the Com-

which they can be invited to send a certain number of representatives to the Assembly and to the sessions of the Central Committee, with a right to speak but without the right to vote. However, it is by no means necessary that, once the integration has been effected, the individual councils of the Missionary Council should enter into such relations with the World Council of Churches.

It is quite clear that the connection between the individual councils and the integrated body is as tenuous as can be. Nevertheless, they maintain a close relationship, substantially unchanged, with the Missionary Council. They will now become « affiliated » councils of the Missionary Council under its new form as a Commission of the World Council of Churches for World Mission and Evangelism. As a result one cannot but perceive a certain dualism between the Commission and the Council in the integration that is planned [24].

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mission on World Mission and Evangelism to send a representative to meetings of the Assembly and Central Committee with the right to speak but not to vote, to a number not exceeding ten in the Assembly and five in the Central Committee » (*Work Book*, p. 22).

[24] The proposed Constitution of the new Commission foresees that all the member Councils of the International Missionary Council at the time of integration will be considered as affiliated to the Commission provided that they have not made it known previously that they cannot accept this affiliation. In that case they will automatically become Councils *in consultation* with the Commission.

(On the 30th June 1961 the Ecumenical Press Service revealed that out of the thirty-eight national councils that go to make up the International Missionary Council, only two had refused the plan of integration, viz., Brazil and Norway. In the Norwegian missionary council, of the twenty-three missionary societies that are united to form this council, fourteen have refused to take part even just as consultors in the activities of the new Division for Missions and Evangelism of the International Missionary Council).

And so the Councils will be able to be received by the Commission unless more than a third of the affiliated councils objects within three months of the official announcement that their membership has been accepted. The criteria that determine whether or not a council is eligible for affiliation include accepting the role of the Commission. This role is to promote « the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved », (*Work Book*, p. 26). They must also manifest a desire to cooperate in the functions of the Commission as defined in the Constitution and will be admitted only after a consultation with the member churches of the World Council of Churches in the area concerned, and with the Committee on National Council Relationships. (cf. *Work Book*, p. 27).

It is not without significance perhaps that in none of these criteria for affiliation to the Commission is there any mention of the Basis of the World Council of Churches, just as it is not referred to in any part of the proposed constitution of the Commission. On the other hand, when it is a

Perhaps this state of affairs is implicitly realised in the proposals for the new Commission.

> « It is desirable that a real measure of visible continuity in respect of structure, programme, and personnel be conserved even though certain changes will be found necessary ... Great changes may not happen immediately upon integration, but the occasion of integration ought to be taken to reaffirm the need for flexibility and to consider carefully the direction in which changes should go. We believe that the experience of working together between the Third and Fourth Assemblies will enable the newly integrated Council to recognize the changes to which the Holy Spirit is leading us » [25].

The obvious fact, however, is that what can be considered as the most influential directive organ of Protestant missionary work is about to become an integral part of the World Council of Churches and to do its work henceforth in the name of this Council. Its task will be « to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved » [26]. To do this it must deepen in the churches their sense of missionary obligation, foster among churches and among councils and other Christian bodies more effective cooperation and united action for world evangelization, and deepen evangelistic and missionary concern in the whole life and work of the World Council of Churches [27].

Moreover, in accordance with the present tendency of the Council — and the New Delhi Assembly intends to further this in no small measure — to make the ecumenical movement a live and effective power throughout the world by means of a concrete plan of campaign by the individual Protestant churches and congregations in their own areas, the Council will have to try to

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question of the national councils that mean to enter into relations with the World Council of Churches as associated councils, the first criterion is as follows: « that the national council accept the Basis of the World Council of Churches or express its willingness to cooperate on that Basis ». (*Work Book*, p. 22).

The Commission must hold its own Conference every five years. The members of the Conference, who have to serve as members of the Commission for the period of five years that follows, will be largely nominated from the affiliated councils of the Commission. The Central Committee of the World Council of Churches will have the right to nominate a number of members not exceeding half the number of those nominated by the councils.

[25] *Work Book*, p. 142.

[26] Proposed constitution of the integrated body, *Work Book*, p. 13.

[27] *Ibid.*

« foster the sense of responsibility for the outreach of evangelism by the local church; to assist the churches in every part of the world to bring the Gospel to bear upon situations where there is no effective witness to Christ; and to make the best use of the urgent opportunities for evangelism which call for combined action by several churches or other missionary agencies » [28].

And the effect of this integration must be that sooner or later there will be a powerful and organized revival of the missionary spirit both in those countries where Christianity has not yet penetrated sufficiently and also in those where it is not very strong. One would not be mistaken to imagine that the New Delhi Assembly will mark a new phase in the life of the Protestant churches in this regard [29].

« *Witness* », « *Service* » *and* « *Unity* »

The general theme of the Assembly, with the three themes into which it has been divided, illustrates well the present situation of the Protestant ecumenical movement. It is a movement that is closely bound up with the conviction that « the common calling of the churches covers the ample fields of witness, service, and unity » [30]. They imagine in fact that the obedience the churches owe to Christ demands these three factors. « It is through these that the light of God in the face of Jesus Christ illumines the world. It is He to whom our testimony is given and who, as the risen Lord, gives power to our witness. It is He whose light illumines our service, and enables us to reflect His light to the world. It is He who gives us the unity which we must manifest » [13]. Moreover, these three aspects that correspond to the « common calling » of the churches are considered as being essentially and inseparably connected with each other. « It will soon be discovered that witness involves both word and deed and that it is affected by the unity or disunity among Christians and churches. Witness

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28 *Work Book*, p. 43.

29 « We believe that in the act of integration of the International Missionary Council and the World Council of Churches we may see the gracious hand of God leading us into the next phase in the life and witness of His Church. The setting of this life and witness is in a new kind of world where the missionary concern cannot be separated from any other aspect of the Church's life, where every Christian and every congregation is involved in a mission which is worldwide in character ». (*Work Book*, p. 142)

30 *Evanston to New Delhi*, p. 9

31 *Jesus Christ, the Light of the World*, p. 38.

both leads to and requires unity and service ... For the same reason each of them points us back to the common calling of the Church in Jesus Christ » [32].

When faced with statements like these, a Catholic is in danger of losing his bearings. He may fully realise that in the true Church one should be able to affirm that these three elements exist side by side. But once he takes a look at the member churches of the World Council or those of the national councils with which the integrated body will have to cooperate especially in missionary activities, he is unable to discover any such unity that could make their witness effective. Nor can he find anything to justify the claim that by means of the unifying influence of the ecumenical organs a united Christianity is being preached to the world.

The fact of the matter is that in the World Council and in the Protestant churches that have been won over to the ecumenical ideal, there is a disturbing tension at work. On the one hand there is the awareness they claim of at least some relation to the true Church, and precisely by means of their common claim to faith in Christ. On the other hand, they are separated and divided, and they are coming to realise more and more that this state of affairs is inconsistent with the nature of the Church.

The first element gives rise to their enthusiastic claims about the witness, the mission, the unity of Church; their insistence on what they hold in common; their satisfaction at being able to look on all those who are « united » under the one Lord throughout the world; in fact, their joy in the newly acquired vision of a united Church which is ready to conquer the whole world; their happiness in feeling that they are no longer a « sect » but part of a whole, with Christ as its Head, Christ the Lord of the Church.

The other side of the picture, however, reveals a tragic sense of the almost unavoidable « sin » of division [33]; statements like this — « the body of Christ is so tragically divided » [34], « ... we have allowed the disunity of the world to divide the Church» [35]; the extremely sad fact that, however much they speak of the Church of Christ in the Protestant churches, each individual member of

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[32] *Ibid.*

[33] The report of the first section of the Evanston Assembly (1954) states that « we can think of the Church in the same way as we think of the individual believer who can be said to be both justified and a sinner at one and the same time (*simul justus et peccator*) ... In the same way, the Church is already one in Christ, in virtue of the fact that it it identified with Him ... and it must also become one in Christ, so as to show this true unity ... in doing away with its own divisions ». (G. K. Bell, *Documents on Christian unity*, fourth series, pp. 233 ff.).

the faithful feels he is destined to live in an individual church and therefore in a separated one[36].

It is basically on account of this tension that even a Catholic finds it difficult to make a balanced judgement on the recent developments in the ecumenical movement, especially when faced with the decision that will be taken at New Delhi. On the one hand, he does not want to prevent all those who belong to the separated churches in good faith from preaching faith in Christ and bringing certain means of salvation, as for example Baptism, to those who have not yet received the Christian message. On the other hand he sees that in that way the divisions of Christianity are being extended relentlessly since, however much they speak of a « common calling » of the churches, however much their missionary activity can be carried out under the auspices of an ecumenical organisation, the fact remains that this missionary activity is and will always be the work of individual churches, which are divided and denominational and which propagate Christianity only in so far as they propagate themselves. And this view of the situation does not take into account the danger that an organised Protestant offensive, in which the marching orders seem to be: « every Protestant a missionary in any part of the world », can actually offer to the faith of Catholics especially in some countries. Of course, this danger to Catholics does not for a moment reflect on the good intentions of those who arouse such a militant spirit in the Protestant body.

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[34] *Youth*, No. 2, October 1960, Ecumenical Youth Assembly in Europe, Lausanne, 1960, p. 81.

[35] *Jesus Christ, the Light of the World*, p. 48.

[36] « If I am called to live together with fellow Christians in one place, I am automatically a member of a church which is divided from other churches. You cannot join the fully united Church of Christ. Every Christian is somewhere in the divided Church.

« That is a hard thing to accept. At the moment when we begin to understand the glory of the Church as the society of the reconciled we want to live within *that* Church; we want to break out of the limits of our particular church and to experience directly what it means to belong to the one people of God. And here we are sent back to a church which does not embrace the whole people. It is even harder for those who have just come to know the Lord Jesus Christ and who obviously expect to find that they can become members of the one undivided people which He has gathered. It comes to them as a terrible shock that they must choose between different denominations. This is indeed the point at which the scandal of our division becomes most manifest. We must never forget that there are those who have turned away from Christianity for this reasons ». (Dr. W. A. Visser't Hooft, in « The Una Sancta and the Local Church », *The Ecumenical Review*, vol. XIII n. 1. October 1960, p. 10).

A New Ecumenical Approach?

To overcome this tension by stating the true meaning of the unity of the Church is the task of the World Council of Churches. Even if the World Council is to do no more than go ahead on this path conscientiously, it is surely to be hoped that it will try to investigate the precise demands of unity more fully than it has done in the past.

In actual fact, the line of thought and action that the Council has adopted until now has not produced much fruit on the subject of unity. It is quite true that they have affirmed that the Church is one, but they have never said in what sense it is one. They have said that the unity of the Church is intrinsically connected with the mission of the Church, but they have never said what sort of unity is required if its mission is to be effective. They have said that it is the will of God that all Christians should be one, but they have never said what this unity must be in practice if it is going to correspond to what God desires.

This state of affairs is obviously unsatisfactory.

> « Consider what a World Council would be like which would merely say that unity is a good thing, but never have anything to say about the nature of unity. It would be characterized by total stagnation » [37].

Actually the strongest criticism that is raised within the World Council itself nowadays is this. They accuse themselves of stagnation on this matter of unity, and they call for a more practical and realistic approach to the business of defining the tasks and role of the World Council of Churches on the subject.

In so far as this demands a concrete definition of the unity of the Church to which the churches of the Council can direct their endeavours, it cannot but come into conflict with the principles of ecclesiastical neutrality that are found in the Toronto statement. Spokesman for this view has been the Faith and Order Commission whose particular task in the World Council of Churches is to study the problems concerning unity from a theological point of view.

Faith and Order has reconsidered its principal aim, which is « to proclaim the essential unity of the Church of Christ », and

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[37] Words of W. A. Visser't Hooft, quoted in *The Ecumenical Review*, October 1960, p. 16, by Henry d'Espine in his article « The role of the World Council of Churches ».

has stated its own conviction that such an aim necessarily impels one to study what sort of unity God demands of His Church and what God wills in detail on this whole question of unity.

> « It is our strong conviction that to proclaim the essential oneness of the Church of Christ involves facing the question 'what kind of unity does God demand of His Church?' We agree that no one definition of the nature of unity can be a condition of membership in the World Council of Churches, but Faith and Order exists in order to stand for the unity of the Church as the will of God and for a ceaseless effort to know what obedience to that will means concretely. Only so can it be 'manifest'. The World Council of Churches can have no 'neutrality' on whether that question is answered or not. Clearly the World Council is not in a position to say what the answer is in all its fullness; if it were, our quest for the 'manifest unity' would already be at an end » [38].

And in fact one almost has the impression that, if the New Delhi Assembly pays attention to this wise suggestion of Faith and Order, it will be possible for a serious effort towards unity on the part of the World Council to begin immediately.

Some people have definitely breathed a sigh of relief to see that the World Council of Churches has once again adopted a more practical approach to its work. Keith R. Bridston writes:

> « There has been a good deal of vague and, let it be admitted, sentimental talk about the generalities of church unity in the ecumenical movement. Now the Faith and Order Commission is saying that the time has come to put away such childish things. The time has come to be quite concrete about the objectives of the ecumenical movement for church unity » [39].

This call to a greater sense of reality, we trust, will at least have the effect of lessening a danger which has been increasing until now. The World Council of Churches has been running the risk of becoming a prisoner of its own slogans on the question of Christian unity; slogans which are often ambiguous, to say the least:

> « We repeat in many documents and declarations that unity is given to us and that our task is only to manifest this

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[38] *Work Book*, pp. 78 f.
[39] *Bulletin*, p. 16.

unity. Is this altogether true? We are indeed all convinced that a certain degree of unity has already been given to us by God, and that in this all the value and the joy of ecumenical experience consists; but does the fact that we are all linked with Jesus Christ, because He has drawn and attached us all to Himself, and that we are thereby certainly linked to one another by a very essential bond — does this fact mean for all our churches that unity is thus *fully* given to us and that we have nothing more to do than to 'manifest' it? If this were truly the case, would the manifestation of this unity still meet with so many obstacles? » [40].

The fact that all Christians who are in good faith can be united to Christ by grace and by means of His Redemption and that they can be sanctified in Him through the mysterious channels of grace, does not prevent the churches that are separated from the One True Church being divided among themselves. Further, this very union imposes a definite duty on all separated Christians to obey the will of Christ fully in this matter of belonging to His true Church in the closest unity. The fact that Faith and Order has realised the necessity of investigating the precise demands of the will of Christ and is prepared to accept any necessary sacrifices or undertake any obligations that might arise in obeying that will, is undoubtedly the most important development that the present ecumenical movement has shown us. It implies that they recognise the inadequacy of earlier ecumenical methods. These methods might have given the impression that it was enough for each Christian or each denomination to try to draw nearer to Christ, to identify oneself with Him without making any sacrifices at all, in their endeavour to restore and show forth and increase their unity. Perhaps it would be true to say that this method showed some elements of what Keith R. Bridston calls « the nineteenth-century spirit of evolutionary optimism and a quiet, but firm faith in inevitable historical progress » [41]. The decision made by Faith and Order is, in fact, a recognition of the ambiguity that lay behind the slogan adopted at the Lund conference: « as we seek to draw closer to Christ we come closer to one another » [42]. This slogan is contradictory when union with Christ is taken as a pretext for not making a deeper study of the precise demands that this very union imposes if the Church is really to be united in accordance with the will of Christ.

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[40] *The Ecumenical Review*, vol. XIII, No. 1, October 1960, pp. 21 f.
[41] *Bulletin*, p. 19 f.
[42] Quoted in *Evanston to New Delhi*, p. 38.

Faith and Order is going to attempt to instil this newly acquired sense of reality into the churches of the World Council at New Delhi. It is going to do so at the very moment when they are making a decision that marks the culmination of all that has been said in general terms on the unity of the Church until the present day. And this sense of reality also states a new ecumenical approach. This new method will not replace the traditional one entirely but it will be joined to it and by its very presence it will reveal and bring out the insufficiency and shortcomings of the former view.

A Definition of the Unity of the Church

These considerations of what can be called the ecumenical « neo-realism » that Faith and Order is trying to arouse in the World Council of Churches are worthwhile, it seems, quite apart from the concrete proposals that Faith and Order is bringing to New Delhi. By these proposals it has tried to formulate a definition of the unity of the Church for the World Council to aim at in its activities [43]. When Professor Henry d'Espine presented these proposals to the Central Committee at its meeting at Saint Andrews in 1960, he explained the implication of this definition very well.

> « It implies: 1) that there would no longer be in each locality several churches, but one church comprising all those in that locality who confess the Lordship of Jesus Christ;
>
> « — that their union would be based on the same baptism and express itself by the preaching of the same Gospel and by participation in the one Bread;
>
> « 2) that this local community would be linked to the whole Christian community of all places and of all ages by the fact that its ministry and members would be acknowledged by all.
>
> « By its very nature such a unity is visible, but it does not

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[43] « The Commission on Faith and Order understands that the unity which is both God's will and His gift to His Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church ». (*Work Book*, p. 78).

imply a single centralized ecclesiastical institution — which is very generally set aside as being undesirable. It is compatible with a large degree of institutional and liturgical diversity, but it is neither ' federal ' nor merely' spiritual '. To adopt it would thus undoubtedly involve making a choice among the different possible conceptions of unity. Are all the member churches of the World Council ready to make such a choice — and, in particular, those which up to now have considered that visible unity is neither necessary nor desirable? » [44].

It would be imprudent to give ourselves free rein in surmising how the Assembly will view this definition. However, the very fact that the Central Committee of the World Council of Churches has accepted the definition and has decided to present it to the New Delhi Assembly to be discussed is of some significance. Furthermore, the words that the General Secretariat uses to present the definition sound like a warning: if the churches are not prepared to give their consent, it says, « there is a danger of confirming the general impression that the ecumenical situation in this matter is one of ' stagnation ' » [45].

On the other hand, we must not cover up the dangers that are inherent in this advance on the road towards unity that the churches are being asked to make.

In a certain sense the definition might appear premature. It was compiled, the Commission tells us, because the situation had become urgent on account of the increased collaboration and the ever larger number of common enterprises of the churches by means of the World Council [46]. However long they might have worked on it — and in fact it is the result of a new approach adopted by the Commission in the years following the Lund Conference (1952) — and however long they might have subjected it to

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[44] Henry d'Espine, « The role of the World Council of Churches in Regard to Unity » *The Ecumenical Review,* October 1960, pp. 20 f.

[45] *Evanston to New Delhi,* p. 43.

[46] « *All* the churches in the Council confront each other under the demand of God Himself that they should learn from Him the nature of the unity which we seek. It has been characteristic of Faith and Order to recognize that patience and thoroughness are needed for this task. But it is also necessary to recognize that in such matters we are not entirely free to proceed at our own pace, that events are forcing upon us various kinds of Christian co-operation, and that if we do not find true unity we shall find ourselves remaining content with a form of organizational unity which leaves unfulfilled many of the central requirements of the Church's life. There is therefore need for a proper sense of urgency lest we lose the time that God gives us ». (*Work Book,* p. 79).

a detailed study, still it appeared on the ecumenical scene rather unexpectedly. Some period of time must elapse before its true sense can penetrate into all the ecumenical fields and especially into local communities. In the meantime there is an obvious danger. Those who prepared the definition seem to be aware of the fact that it can be put into effect only after agreement has been reached, to the extent demanded by the definition, on certain doctrinal points of great importance [47]. The individual churches, on the other hand, are thrilled with the ideal of a universal Christian communion that is indeed becoming more and more necessary. They want to put this objective into practice immediately whereas the doctrinal and sacramental foundation has not been laid yet and the objective itself, by its very nature, can only be attained after a long lapse of time.

There is also danger of interpreting the definition as being more complete than it really is. In other words, it is not exhaustive. However, it says something of great importance that, precisely because it is in general terms, will act as a basis from which one can start in an attempt to comprehend the ultimate goal of the ecumenical movement even better. In particular, it will be necessary to define the position of authority in the church better and the part it must play towards unity. It is not clear what the expression used in the report of the Commission means when, with reference to the definition, it says that the idea of unity there formulated does not imply « a monolithic power structure » [48]. Nor is it clear how much of the Faith and Order idea of unity this interpretation means to exclude.

Nevertheless, we can hope that this idea, which has inspired the Faith and Order movement and which still stimulates the most important branch of the ecumenical movement among our separated brethren, will become ever more clear and more definite in accordance with God's actual will for the union of all people in His Church.

To-day, at the Third General Assembly of the World Council of Churches, Faith and Order appears more fully aware than ever before of its task of deepening this vision of unity.

DINO BELLUCCI, S. J.

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[47] « But it should be said clearly that this concerns the ultimate goal. The full realization of this objective will require a long period of time, since it implies that profound differences which still exist concerning baptism, the ministry, the common celebration of the Holy Communion, and perhaps also concerning the Gospel which should be preached, should first be eliminated ». (*The Ecumenical Review*, October 1960, p. 21).

[48] *Work Book*, p. 78.

THE THEOLOGICAL FOUNDATION OF THE UNITY OCTAVE *

As with a building, any human enterprise is most generally thought of in terms of its historical origin, its activities, its aims, its subject matter, its various departments, etc. Very rarely do we hear of the ideological foundation as such explicitly treated. And why? Because it is felt to be obvious, sufficiently evident on the face of it, hardly worth mentioning. And yet, the foundation is the only element that gives meaning to the whole; it remains at the basis of every activity undertaken by the enterprise. At a board of directors meeting of a business corporation, no one raises the speculative question as to the foundation of their operations, but the ratio between investments and dividends is never really out of their mind.

Sometimes, however, it is useful and even necessary to raise the question of foundation. In a cooperative enterprise, involving a group of men, if everyone is not of the same mind as regards the foundation, what is immediate to each will tend to become an end in itself, and what began as a common effort will become a struggle of competing personal interests, leading to defeat and disintegration. Some of the new African states exhibit this sort of instability. (The one exception to this liability of all human enterprises is the Church founded by Christ. Here, the foundation is divinely-given and is independent of human agreement; at all times, there may be found members who have questioned this, but only to their own loss — the Church remaining ever what it was before). Why is it that we go on retreat? To bring ourselves into line with the foundation of our life and vocation, lest in « preaching to others, we might, ourselves, become castaways ». To become a « castaway », as the word itself suggests, is to be shaken off or separated from the foundation. So, the recalling of a foundation is sometimes necessary, especially when it can be lost sight of amid a multitude of secondary considerations and side interests. To achieve anything of value, an enterprise must possess and retain its proper perspective through frequent recall of its foundation.

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* Paper read at a recent conference on unity at Graymoor, Garrison, N. Y.

Now, every spiritual activity in the Church must have theological pertinence, i. e. it must be based on divinely-revealed truths and must, in every way, be consistent with these truths. This constitutes its foundation; it gives it meaning; it polarizes its goals; it provides the norm for its activities.

If we are to look for the foundation of any spiritual work, we must seek out a supernatural reality which supports the structure of the enterprise and exercises an influence throughout all its parts. It is *this* that we must keep in mind in order to retain a proper perspective.

With regard to the Chair of Unity Octave, we might raise these questions: What is the master principle which gives the Octave its meaning? What is the revealed truth that determines its goal? What furnishes the norm by which its propagation is guided? To aid us in this search, let us examine two documents of the Church's teaching office which deal with the Octave: a letter of Pope Pius XII and one of Pope John XXIII. On November 1, 1957, Pope Pius XII wrote as follows to Cardinal Spellman: (in part)

> Almost fifty years have passed since the time that the religious institute in your diocese known as the Society of the Atonement, undertook the praiseworthy plan of beseeching God throughout eight days of public prayer to bring back, as soon as possible, as to a forsaken Mother, all those who have unhappily departed from the Unity of the Catholic Church. The Octave which Our Predecessor of happy memory, Pope Benedict XV, praised and indulgenced in the Apostolic letter, *Romanorum Pontificum,* We likewise commend, and we take occasion to wish that this salutary and most useful endeavor may have greater success day by day and bear even more bountiful fruit. ...

His Holiness, Pope John XXIII wrote thus to the Father General of the Society of the Atonement (this document now forms one of the official collection of acts in preparation for the Council):

> Like the Divine Saviour, the Successor of Peter may exclaim: « Other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice » (Jn x, 16). Indeed, our illustrious Predecessors and We ourselves have frequently addressed loving appeals to Our separated brethren, inviting them affectionately to return to their Father's House, that the Redeemer's prayer may be fulfilled: « and there shall be one Fold, and one Shepherd ». (Jn x, 16).

> Prayer, in fact, is the first and principal means to be used to bring about this yearned-for unity, as your beloved Founder, Father Paul Wattson, so clearly saw; and he therefore promoted the Chair of Unity Octave, during which fervent supplications should be raised to the Almighty for the return of all to the one true Faith.
>
> We gladly make Our own the words of our immediate Predecessor of happy memory, Pope Pius XII, by expressing the prayerful wish that this practice « be spread everywhere in the world as widely as possible », especially in view of the forthcoming General Council, during which it is hoped that Our separated brethren will be copiously illuminated and strenthened by the Divine Comforter. ...

All the Papal documents dealing with the reunion of Christendom range amid these same basic ideas. I have chosen the above because the Octave forms part of the context, and they serve to indicate the foundation.

The Foundation as a Perpetual Supernatural Reality

If one examines the Chair of Unity Octave superficially, the foundation may not be immediately evident. We may note the intentions as bearing upon a variety of objects; no one of them, nor all together, constitute its foundation. We may note such terms as « return » or « reconciliation ». But they are not the foundation either; they simply represent the polarization of the objects with respect to the foundation, but not the basis itself as such. *The foundation, the perpetual supernatural reality, which gives meaning to the whole is the actual existence of numerically one Divinely-established Church, indivisible by nature, identifiable in history through its visible head, the successor of St. Peter, and which is destined by God to retain the same existence, nature and identity until the end of the world.* In the Papal statements we have quoted, we can see this truth reflected in such phrases as, « this fold », « forsaken Mother », « Father's House, « One true Faith », etc. Pope Pius XI, moreover, tells us in *Mortalium animos*:

> They, therefore, who profess themselves Christians cannot, We think, but believe in Christ's establishment of one Church and only one. ... a perfect society, external of its nature and perceived by the senses, which would pursue for all future time the task of saving mankind through the guidance of one

head, through being taught by a living voice, and through the dispensation of the sacraments as fountains of the grace of heaven. Wherefore He likened His Church to a kingdom, to a house, to a sheepfold, to a flock. ...

Pope John XXIII has described this unique society as possessing a divinely-given unity in his Encyclical, *Ad Petri Cathedram*: (in part)

> It is a matter of record that our Divine Redeemer founded a society which was of such a nature that it alone would exist until the end of the world. ... Without a doubt, our Divine Redeemer established His Church endowed and buttressed by a very solid unity. ... This unity, Venerable Brethren, as we have said, by its very nature can be noting frail, wavering or transitory, but on the contrary, solid, strong and safe. Though it be lacking to other Christian communities, all who give it a moment's serious consideration can see that it is part of the warp and woof of the Catholic Church. It is a unity distinguished and embellished by one faith, one government, one worship. It is so immediately apparent to the eyes of all that they can recognize and follow it. It is, in short, patterned after the will of our Divine Founder, Himself, in that all the sheep are really gathered together in one fold under the leadership of one shepherd. It is so fashioned that all children are called to one paternal home which rests on the cornerstone of Peter, and thus, strive to unite all men by the bond of brotherly love into one kingdom of God. ...

This, then, is the perpetual supernatural reality which underlies the spirit of the Chair of Unity Octave: the existence of the one holy Church of God, the Mystical Body of Christ, the pillar and the ground of truth. This reality is seen by Catholics, not as something yet to be realized, but as an abiding fact. And this they seek not so much to discover as to share.

The Foundation as Polarizing the Prayer-Object

The foundation of an enterprise enters into and penetrates, as well as supports, the whole whether or not it is explicitly recalled. This is especially the case with prayer. Prayer is not some impersonal vapor welling up from a subconscious urge towards an unknown object. It is a free and deliberate act of a rational creature. For this reason, it will have an intellectual content of some

sort. When a man prays, his prayer will bear the stamp of his personal concept of God and of his relation to Him; it will reflect his estimate of the situation which prompts him to pray; it will echo those principles which he is persuaded are true. Most of the time, these factors are, more or less, taken for granted. For example, when a Catholic makes a simple sign of the Cross, a whole world of dogmatic teaching is implicitly contained in it. He professes belief in the Trinity, the Redemption; he expresses love of God in mind, heart, and strength; when he says, « In the name of ... », he is declaring his creation, his goal of life, his desire of protection, his personal dedication, etc. Very likely, he is not thinking of all these things at one and the same time, but they are all implicit in what he does.

When it comes to a question of prayer for Christian unity, similar factors come into play. The prayer of a Catholic in this regard will imply a Christology as well as an Ecclesiology; it also implies an attitude of mind with regard to others of Christian name who are not presently united with him. Let us consider this for a moment. Praying within the context of divine revelation, our minds are focussed on Jesus Christ, true God and true Man. We not only believe this, but we are quite willing to accept all of its implications. When Our Lord said to His Church, « I am with you all days, even to the consummation of the world », we believe He meant just that and that He was lacking in no power with which to accomplish it, and the fact that He has sustained, and always does sustain, His Church. Another thing: our prayer will also imply an Ecclesiology. That is to say, we believe that the Incarnate Word of God not only determined the existence and perpetuity of the Church, but also its actual form and constitution.

These facts enter into the prayer of a Catholic and lie at the basis of his estimate of the situation and determine his object when he prays. Now, what is the situation? It is a fact of daily experience throughout the world that Christendom is divided; this fact is almost universally deplored by men of Christian name. It is a situation which is not, for the most part, the result of any personal decision on the part of those presently involved, but rather, an inheritance of past ages. Now, what is the Catholic estimate of the situation? The Catholic believes in the actual existence of one Church, possessing a divinely-given visible unity which shall endure for all time: one Lord, one faith, one baptism, one fold, one Mystical Body, etc. Yet this Church does not presently include in its actual membership all those who are baptized. It is a matter of such importance that we shall have a Pope answer the question. In *Mortalium animos,* Pope Pius XI wrote:

> The unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church from which they once unhappily withdrew. To the one true Church of Christ, We say, that stands forth before all and that by the will of its Founder will remain forever, the same as when He Himself established it for the salvation of all mankind.

Another phase of this same question as to the estimate of the situation is the moral attitude in prayer with respect to the objects for which we pray. This attitude is one of sincere charity. As Pope John XXIII beautifully expressed it: (in *Ad Petri Cathedram*)

> Please note that when we call you tenderly to the unity of the true Church, we are not inviting you to a strange home, but to your very own, the common home of our Father. ... Wherefore, to all our sons and brothers who are separated from this Chair of Peter, we repeat these words: « I am ... Joseph, your brother ». Come! Make room for us. We desire nothing more and pray nothing more from God save your salvation and eternal happiness. From this most desirable and harmonious unity which brotherly love should nourish and cherish will spring a great peace. ... Peace and joy — joy, too, for those who are truly and efficaciously united to the Mystical Body of Christ which is the Catholic Church.

The Foundation as Forming the Norm of Public Prayer

We have seen the foundation as an objective and perpetual supernatural reality which forms an essential constituent in determining the object of prayer and its attendant attitudes. When a Catholic retires to his room to pray for Christian unity, he does so as a Catholic, i. e. he prays within the context of the Catholic faith and for objects consistent with it, as well as from the motive of supernatural charity. If he is properly instructed, he will pray along the lines which the Sacred Magisterium has laid down. No one, we believe, will dispute this fact.

Prayer has also an external aspect, i. e. when it is a common exercise with public participation. The rule for all prayer, public or private, is: *Legem supplicandi statuat lex credendi.* The prayer must reflect the faith which provides the theological foundation. It is our conviction that what we have described as the theological foundation of the Octave constitutes also the norm of its public exercise, i. e. when that exercise is to be performed by Catholics in a public service taking place in a Catholic Church. Now, lest

we seem to belabor what is obvious, it would be useful to point out that the feeling on this subject is not quite unanimous. There are some who would, certainly, not deny the foundation as such, but who feel that it should not enter into published prayers or public services where the question of unity is involved. They would rather have us move the « center of gravity », so to speak, to some unspecified common sentiment which Catholics share with the separated brethren. We are not concerned here with showing the limitations of this view, but with explaining some positive reasons in behalf of the position we have followed in the promotion of the Chair of Unity Octave.

Our first reason is derived from the unvarying practice of the Catholic Church. In 1949, the Holy Office Instruction on the Ecumenical Movement laid down certain rules with regard to authorized discussions with the separated brethren. In one portion of this instruction, we read the following:

> The whole and entire body of Catholic doctrine is therefore to be proposed and explained. Nothing embraced in the Catholic truth concerning the true nature and means of justification, the constitution of the Church, the Roman Pontiff's primacy of jurisdiction and *the only real union effectuated by a return of the dissidents to the one true Church of Christ* must be passed over in silence or cloaked under ambiguous language.

In a public exercise, by Catholics, taking place in a Catholic Church, the prayers and sermons should reflect the mind of the Catholic Church. Surely, this is reasonable. So much for the general norm.

Our second reason is derived from the pastoral concern of the Church. Our first duty is to the Catholic faithful. The Octave provides an excellent opportunity for instructing the faithful concerning the theological foundation, the true state of affairs, and their consequent attitude towards the separated brethren; it may equip them with clear explanations of Catholic teaching which they can communicate in their daily contacts with non-Catholics. Now, the ordinary Catholic is not to be presumed to have a profound knowledge of theology. His normal contact with the knowledge of his faith is through the sermons he hears and the public prayers (liturgical and otherwise) in which he participates. After taking part in the Octave, his faith should be stronger through being more enlightened, and his charity towards the separated brethren should be stimulated. These goals will be achieved if he prays as a Cath-

olic, his mind illuminated by Catholic teaching, for objects proposed by the Catholic Church. If the foundation is suppressed or never referred to as polarizing the intention of prayer, it might be concluded that it does not exist or is of little importance or that it simply represents one point of view in an undetermined field. Catholics might, in consequence, develop opinions that do not quite concur with the teachings of the Church.

The third reason is taken from ecumenical consideration, i. e. we are really interested in the reconciliation of the separated brethren with the Catholic Church. This is based on supernatural charity: Our Lord wills their membership in His one fold under the one shepherd, and we desire this benefit for them for *His* sake primarily. With the eyes of faith, we see in them a certain existing bond with the Church, especially the character of Baptism, (for which reason we regard them as brethren), and we desire to see the wall of separation destroyed through their being restored to membership in the one and only Church. We see no reason why this fact should not be a matter of public expression in public prayers in which Catholics participate in a Catholic church. The general practice of the Church, our own charity, and the desires of the separated brethren require this procedure. Let us consider this point for a moment.

From the aspect of the practice of the Church, let it be said at once that the position of the Church is no secret to our separated brethren. We have but to examine the records of the Amsterdam meeting, the volumes prepared for the Lund meeting, articles appearing from time to time in the *Ecumenical Review,* in order to see that, although, at times, it is somewhat misapprehended, it is not unknown. Certainly, they would not be unduly surprised if, on entering a Catholic church during Octave services, they hear Catholic doctrine preached. If there is a likelihood that this doctrine is not properly understood, the Octave is the best opportunity to explain it more clearly.

Now, let us turn the question around and examine it from the aspect of the separated brethren themselves. This is generally urged as the reason for silence as to our theological foundation in public prayers during the Octave. Two basic considerations, from their own viewpoint, require us to speak clearly and in all charity the full doctrine of the Church: the fact that they want this information and the fact that it is frequently misunderstood.

They do want this information. The greater part of the non-Catholic baptized world are involved in the Ecumenical Movement. What does the participation of a given group in this movement generally imply? In 1950, the Central Committee meeting at To-

ronto issued a document « The Church, the Churches, and the World Council of Churches ». In substance, it was declared that nembership in the World Council did not involve for a given group a negation of its own position, an agreement with everything said by others, or even that it necessarily regarded other groups as Churches in a full sense, but simply that all regarded the others as having some *Vestigia Ecclesiae*; that being together might eventually lead them all to the full truth. When they go to a meeting, each feels that he has something to contribute and something to learn. Whatever value one may attribute to his own particular traditions, he concedes that he must look outside his own group if he is to eventually find the whole truth. On their own terms, then, the completeness of their information requires a knowledge of the Catholic position.

When non-Catholics visit a Catholic church during the Octave, why would they do so save to learn that position? We serve them by proposing it in the clearest possible terms; we are in a position to make a substantial contribution to their quest. In so doing, we show that we are sincere, consistent, and serious about the business of Christian unity. They do not demand more of their own members.

More difficult, however, is the fact that the position of the Church is frequently misunderstood. During the Octave, we can face this fact and take account of their difficulties.

In one of the parks of Geneva, there is a long granite wall along which is a series of statues of some of the most notable Reformers. The sculptors gave their faces a very stern and forbidding aspect, as preachers who aim to « justify the ways of God with men » most of whom, in any case, are reprobates. Rightly or wrongly, that is the impression which a foreign visitor receives when he beholds this monument. In the minds of many non-Catholics, the position of the Catholic Church appears to present a similar visage to them. This impression has no objective basis. Let us move along an imaginary wall, like that at Geneva and note the visage of statues representing different impressions.

The first statue bears the title, « arrogance ». Arrogance is a moral attitude of personal superiority conjoined to contempt of others. When Catholics pray during the Octave for the reconciliation of their separated brethren with the Church, is this the attitude which they assume? If any do have such an attitude, it is certainly not in keeping with the spirit of the Church. The Church teaches, and the separated brethren also affirm, that unity is a divine gift and not a human achievement. The difference would come in where the Church declares that this gift of visible

unity actually exists in the Catholic Church, which is sufficiently evident for all eyes to see. This fact is attributable to no one but to God. It reflects no personal credit on any human being. As a matter of fact, its very existence in this character, seeing the personal limitations of its members, is something miraculous. Catholics are simply humble beneficiaries of something essentially divinely-given. This divine gift of unity they regard as a precious inheritance which actually should belong to the separated brethren too by the fact that they are baptized. The Holy Father has stated that when they return to unity, they will not be coming to the house of strangers, but to their very own home. We realize that this benefit cannot be obtained without the special help of God, so we pray that they, too, may obtain this benefit. The prayer of the Catholic proceeds from humble gratitude and fraternal regard. In this, there is no arrogance whatsoever.

The second statue in this subjective gallery carries words frequently seen, « Conquest and absorption ». Metaphorical expressions can carry a variety of meanings, but the significance generally given to those words suggests something which does not correspond with the objectives of the Octave when rightly understood. Our separated brethren tell us they seek with a sincere heart the very unity which Christ intended when He founded His Church; we desire for them the actual attainment of this objective, and nothing less. Now, when we use the word, « conquest », what do we mean? A tyrannical subjection forcibly thrust upon unwilling subjects. The word « absorption » on the other hand, implies a certain passivity leading to a loss of personal identity and worth. Neither of these expressions can find any justification in the program of the Chair of Unity Octave. Let the separated brethren be assured with the words of Pope Pius XII (*Mystici Corporis*):

> . . . While We desire this unceasing prayer to rise to God from the whole Mystical Body in common, that all the straying sheep may hasten to enter the one fold of Jesus Christ, yet We recognize that this step must come of their own free will; for no one believes unless he wills to believe. . . . The « faith without which it is impossible to please God » is a wholly free « submission of intellect and will ». . . . Men must be effectively drawn to the truth by the Father of light through the Spirit of His beloved Son. . . .

What we have described as the theological foundation of the Octave is a matter of divine Catholic faith. The acceptance of this truth implies the free exercise of intellect and will in cooper-

ation with divine grace. By the fact that the act of faith is supernatural, it excludes the possibility of being achieved through force or pressure of any kind; by the fact that it demands, of its very nature, the free exercise of intellect and will, it rules out the idea of passivity altogether. In proposing and explaining the foundation during the Octave, we show the greatest respect for the intelligence and freedom of the separated brethren. And since we know that their attainment of the unity they seek is a supernatural benefit obtainable only from God, we seek by our prayers to secure this benefit for them.

The two species of objections which we have just discussed have no objective basis for the fears expressed; the statues are phantoms, as it were. But the wall behind the statues seems to have some substance to it. It might be urged that, even though we are not truly arrogant nor have nefarious designs, still, there is the wall to be considered. We often see the expression « stone wall » applied to the Church by reason of the firmness and uniformity of its teachings. The separated brethren are correct when they note a certain firmness in the Church's teaching, but they are mistaken if they infer from this that it is « unchristian » or « uncharitable ».

Is firmness of teaching unchristian? Within the context of the New Testament, note some of the attributes of the Church founded by Christ: « A city built on a hill », a « house built upon a rock », « the pillar and the ground of truth ». It is firmly based; it will outlast empires and civilizations, not by reason of special qualities of its members but because of divine promises: « I am with you all days». It is certainly not unchristian to say that what was true of the Church in its first days should also be true for all the ages of its existence. In the Acts we read that « the multitude of believers were of one heart and one soul ». In the eyes of others, they probably appeared as a sort of stone wall.

This fact leads to the other question: does this firmness and unity imply uncharitableness or hostility towards the separated brethren? No. The precept of charity contains an order of priority. We might seem to someone that we love him less than we ought because we love God more. The firmness in the Church's teachings is integral with adherence to God from whom those teachings came. As Peter said to the Sanhedrin: « Whether it is right in the sight of God to listen to you rather than to God, decide for yourselves. For we cannot but speak of what we have seen and heard ... We must obey God rather than men ». The Church has always something of the stamp of Peter about it, because it was founded upon Peter. This firmness of devotion to God does not

involve any opposition or hostility towards the separated brethren; indeed, it is quite consistent with perfect charity towards them. The invitations made to them and the prayers said for them are dictated by charity. To pray for someone, and, at the same time, to hate him involves a contradiction. Evidently, then, we are not being uncharitable.

Sometimes, indeed, the seed falls amid thorns, but we do not despair. Peter had before him in the Sanhedrin the least favorable audience we can imagine, but yet he struck a responsive chord in the soul of the great Gamaliel. We are confident we have a benefit to share — the very thing others are seeking in fact — let us propose it in all simplicity and sincerity and leave the rest to God. « Other foundation no man may lay save that which has been laid, which is Christ Jesus », « ... the head of the body which is the Church », « ... the pillar and the ground of truth ». This is the theological foundation of the Chair of Unity Octave.

EDWARD F. HANAHOE, S. A.

POPE JOHN XXIII AND EASTERN CHRISTENDOM

(*Concluded*)

« During long years spent in the Near East » Mons. Roncalli was « happy to witness the spiritual influence of France ». These were his own words when, on the Ist January 1945, shortly after landing at Paris, he offered the New Year greatings of the Diplomatic Corps to General de Gaulle at the Elysée. At the beginning of his term of office as Nuncio in Paris (1945-1953), the former Apostolic Delegate to Bulgaria and Turkey promised not to forget the light from the East. He soon noticed also, to use his own words once more, « that nearly twenty years in the East, in some strange way, have made it easier for me to stand back from the cares of the West ». The valuable years he spent in the Balkans, where feelings run so high and where traditions are so strong, had prepared him to meet very delicate situations.

Paris, « this strange and tightly-packed collection of men », Paris, « a true meeting-place of Europe, if not of the whole world », as the Nuncio described it on the 1st January 1949, Paris is also the meeting-place of Oriental Orthodox and Eastern Christians in union with Rome. At that time they were trying to arrange for these latter to have their own Ordinary. In fact, this was only settled in 1954 after very careful preparation in which the representative of the Holy See at the French capital must surely have had a share.

More than anything else, however, now that he was in the West the Nuncio continued his apostolate on behalf of the Oriental Christians by means of personal contacts and by constant prayer. Among other things, he had not forgotten that he was a member of the Archconfraternity of Our Lady of the Assumption [1] and when

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[1] It was started under the pontificate of Leo XIII by the Augustinians of the Assumption who spread it rapidly throughout the various countries of Europe and the Near East. The main aim of the Archiconfraternity is to pray and to perform good works for the return of the Eastern Orthodox Church to Catholic unity. (cf. M. Jugie, *La prière pour l'unité chrétienne* Paris, 1919, pp. 75-84, 274-307). By an Indult of 1950 it was extended to all separated Christian communities both Eastern and Western. Its centre is: Lungotevere Tor di Nona 7, Roma.

he happened to stop at the chapel in the Rue François Premier, it was very edifying to see him praying fervently before the picture of the *Hodigitria* Madonna (Our Lady Our Guide) for the return of the lost sheep to the fold of Christ. This image had for long years been an object of veneration to Catholics and Orthodox alike in the very heart of Byzantium.

At Venice the Gateway to the East

On the 12th January 1953, Pope Pius XII created the Apostolic Nuncio at Paris a cardinal. Three days later he appointed him Patriarch of Venice.

No other Italian city is more closely linked to the East than the Queen of the Adriatic. Her whole history is bound up with the Greek islands and the shores of the Levant. One can breathe in the fragance of Byzantine devotion beneath the graceful dome, or before the dazzling mosaics or the motherly eyes of the *Nicopea* Madonna (Our Lady of Victories), in the basilica of Saint Mark.

More clearly than anyone else, His Eminence Cardinal Roncalli realised that the vocation of Venice is to be a bridge between East and West. When he took possession of the ancient monastery of *Saint George in Alga,* the Patriarch recalled that that historic spot had witnessed the priestly formation of the future Pope Eugene IV, the Pope who summoned the Council of Florence (1439). That is what led him to establish an Institute of Byzantine Studies there and a centre that would work for Church Unity.

The Church Unity Octave

From his experience of the East His Eminence knew that the most important and effffective remedy for the age-long schism in the Church is prayer. Hence his zeal in promoting the January Octave in the City of the Lagoon.

Every year the Church Unity Octave gave him the opportunity to launch appeals that made it clear to all that here was one of his special apostolic cares. That is why he never failed to tell the people of Venice of his anxiety for the return of their separated brethren, and especially those of the Eastern Churches, to the Chair of Peter. And so on the 8th January 1954 he addressed to his « dear priests and the faithful of my territory » the following letter:

« At the very dawn of this Marian year the *Church Unity Octave* is upon us, and I invite you all to celebrate it with firm faith and solid Christian devotion, praying that it may edify everyone and encourage people to do good, as it has always done in the past ...

« When the clergy and faithful co-operate, when they pray together and explain various points of dogma and details from history — so long as it is done in a spirit of gentleness and understanding and with no vestige of anything polemical — then it fulfils the earnest desire of the Heart of Jesus. He knows perfectly what each person longs for; and, moreover, this is the way Our Lord Himself works in His desire to penetrate into the hearts of men almost imperceptibly and so bring them to salvation.

« We are always close to you, but in these days of the *Octave* we will be so still more. We shall join with yours our own acts of piety, our zeal in our daily tasks, and our humble prayer that men may come to know and realise that the ' unam, sanctam, catholicam et apostolicam Ecclesiam ' (the one, holy, catholic and apostolic Church) is for us not only an article of faith but also the driving-force behind our activity for the spread of Christian thought and Christian Unity.

« It is your Patriarch who writes these words to you; and the longer he lives and works among you, the more he is delighted to learn about this incomparable city of Venice. Venice holds the bodies of saints, of Fathers, Doctors, and Hermits, and the famous relics of the Passion. Its music has an eastern flavour; and Venice is still, as it was in the glorious days of the Republic, a bridge between the East and West. It is as though it were ready to offer itself as the place for a providential meeting in the loving circle of the sea that here rests in the peace and welcome of the lagoon — a meeting-place, I mean, of ideas, customs, liturgies, of fine and uplifting things, of everything that is really great enough to expound the ideal of Catholic unity to all the varied countries of the world.

« I urge you especially to join the prayers that are recited publicly in all the churches and in the chapels of the various institutes. I am sure that your interest and support will be given to the special celebrations at the Athenaeum of Blessed Pius X and the liturgical functions in the church of Saints Zacharias and Athanasius [2].

« May Holy Mary, our loving Mother — who is so venerated among the Eastern Christians and is always waiting for the Chris-

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[2] That church is said to contain the relics of Saint Athanasius, Bishop of Alexandria, that were brought there about five hundred years ago. The next year, when he recalled this translation, the Patriarch said he was « very pleased with the celebrations in the city to mark the centenary, because it recalled the link between Venice and the East ». (Angelo Giuseppe Card. Roncalli, *Writings and Speeches*, vol II, Rome 1959, p. 107).

tians of Northern Europe to turn to Her, She who never forgets anyone — may She bless and watch over this *Unity Octave* » [3].

Shortly afterwards, during the actual Octave, he himself gave some talks on the subject in the hall of Saint Bassus. The people of Venice were edified to hear his words which were so full of spirit, sincerity, and conviction that showed them that he identified himself fully with the problem and had mastered it very competently indeed. « The road that leads to the union of the various Christian bodies is charity — and there is so little of it on both sides » he stated boldly at one of the meetings. He insisted strongly that it was necessary to study true Christian thought since such study would reveal many points of contact. He brought the third evening of the Octave to a close by recalling the biblical figure of Joseph who was placed in a position of high authority by the mysterious ways of God's providence. When he met his brothers, who had given him up and who did not recognise him now, he forgave them the great injury they had done him. He could not hold back his joy and cried out « I am Joseph your brother ». The Patriarch added a few words of his own: « My heart is such that it is ready to embrace all the men in the world ». Everyone in the room was affected by the emotion that interrupted his words. They remained in silence rather than cheer him [4].

The Patriarch of Venice made the same appeal to his flock the following year in these words:

« 'The Church Unity Octave' is almost upon us. This is a practice that has become a matter of course in the past few years, and it is both edifying and fruitful. It is favourably received both by the faithful of the Catholic Church and by the bodies that are separated from Rome. They are all filled with a sincere desire for spiritual perfection, for meetings on a friendly basis, and wish to show respect for the Vicar of Christ.

« I urge you to follow it to the full and with devotion, and I invite the clergy to arouse the interest of the people about it, especially the interest of religious men and women, of those who are members of religious associations, of the sick, and of the children. Finally, they should encourage all the faithful so that everyone may come to know the viewpoint and the desires of Our Lord Jesus Christ on this problem of the Unity of the churches.

« By prayer Christians have always been able to express the strength and depth of their faith in the Divinity of Our Redeemer and their zeal in bringing about the right Christian order here on

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[3] *Op. cit.*, Vol. I, pp. 137-139.

[4] L. Algisi, *John XXIII*, Turin 1959, p. 267.

earth and eternal reward in heaven. And this is precisely what the main aim of the 'Octave' is: one tremendous and solemn petition from all corners of the world and in all languages. That is the source of all our hopes and an encouragement to continue with confidence along the course we have undertaken.

« The Church bears in mind the final words of Our Lord when He prayed for peace and unity, and that is why She addresses this petition to God the Father in the secret of the Mass 'ad tollendum schisma': '*unitatis et pacis in Ecclesia tua nobis dona concede*' (Grant us the gifts of unity and peace in Thy Church). But She not only preserves the last will and testament of Christ; She also continues to send out Her missionaries. She waits in fear and trembling for God's grace to move the souls of men but She also sends out Her missionaries to defend the 'deposit' of Revelation most carefully, to recall those who have strayed or who have sinned, to announce the message of truth and charity to all people and at all times. Let us do the same!

« '*Sit pax in moenibus tuis*: *securitas in palatiis tuis*'. (Let there be peace within thy ramparts, ease in thy strongholds), (Ps. 121): peace and security in the earthly Jerusalem which is an image and promise of the heavenly one.

« As a very special exercise for this 'Octave' I suggest reading and meditating on chapters fifteen to seventeen of the Gospel of Saint John and also on the Christmas Message of the Pope. This will also nourish our own devotion. It will call us to think and act in perfect conformity to the Visible Head of the Holy Church. It will urge us to correspond to the grace of Our Lord so that — and in this sense it can also depend on us — there may be the possibility of peace in the world and the union of all men in the one fold and under the guidance of the one shepherd »[5].

The next year (1956) the Patriarch urged all to pray for Christian Unity in these words:

« As a starting-point and as a finish point, here are two feasts that are particularly dear to us and full of meaning: Saint Peter's Chair at Rome and the Conversion of Saint Paul. These two Princes of the Apostles express the earnest desire for *Catholic Unity* wonderfully well. They express, too, our longing for the purity of God's teaching which is found in the bond of charity and by sharing the grace of the Sacraments and above all by the Holy Eucharist ...

« I myself will preside at the solemn function that will take place in the church of Saints Zacharias and Athanasius on Sunday the 22nd at six in the evening and it will be a pleasure and en-

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[5] *Op. cit.*, Vol. II, pp. 14-15.

couragement for me to address a few words to a crowd of enthusiastic Venetians and to offer this prayer with them: '*Ut Deus super populum christianum unionis gratiam clementer infundat*'; may God grant the grace of unity to the Christian people and may we, once all these terrible divisions have been driven far away, and all are united again under the supreme Shepherd of the Church, offer Him our noble and worthy service'[6].

The Question of Division and the Work for Unity

Several times Cardinal Roncalli again saw the East that he loved so much. His presence at the Marian Congress in Beirut in 1954 as Papal Legate deserves special mention. On that occasion the Patriarch of Venice solemnly crowned the statue of Our Lady of the Lebanon. It was an unforgettable occasion and one he was often to recall[7].

In September 1957 Cardinal Roncalli took part in the week of prayer and study for the Eastern Church that was held at Palermo. In a heartfelt address introducing a series of talks on the question of the eastern schism, the Patriarch gave a brief synthesis of the Catholic view of the unity of the Church and the primacy of Peter. He went on to say:

« Alas, through the ages the seamless garment of Our Lord has often been torn and it is still torn now. There have been heresies and divisions and more recently and dreadfully there is that new tower of Babel — *Babylon magna* — which is ever a scandal to our eyes and bitterness to our hearts. It goes by the name of secularism and entails a gradual undermining of the whole work of Christ.

« Oh! this is what gives the greatest pain to all good souls and to those who are able to appreciate the graces of the Gospel and the love of Christ and His Holy Church.

« Listen to the words of the ancient Cardinal Bessarion: 'What excuse can we have before God for being separated from our brethren when to unite us and bring us together in one fold He Himself came down from heaven, became man and was crucified? What excuse can we offer to our descendants? Please God, we will not have to endure such shame, Venerable Fathers (the Fathers of the Council of Florence) may such a thing be far from

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[6] *Ibid.*, pp. 306-307.

[7] Immediately after his return to Venice he expressed his impressions of « the vision of the triumphs of Our Lady in the eastern lands of the Bible » *Op. Cit.*, Vol. I pp. 340-343.

us. Let us not provide so poorly for our own needs and those of our descendants '.

« Pope Leo XIII, quoting these words of Bessarion, speaks of them as sons of separation who must be cured. Later I will give you other examples of how Pope Leo and his successors have appealed to us.

« Nowadays we are faced with a heartrending picture, and it is pointless to go over it again.

« Must our separated brethren take all the blame? Some of it is theirs; but we too are far from blameless.

« ' Those who have to endure being schismatic ' wrote Bossuet to Mons. Milord Perst, ' cannot but find bitterness in zeal '.

« It is up to us to make it sweet for them by the way we act towards them and by what we say to them. Above all we must give them an example of humility and charity, for it is these two virtues that overcome all obstacles.

« Years of contact with the two largest groups of our separated brethren have taught me to appreciate their many good qualities and to love them.

« In Bulgaria, Turkey, Greece and elsewhere I was able to admire their churches, their monasteries, and their religious traditions. I was able to grasp that element of their traditional liturgy that has been left them for their consolation.

« I shall always remember the visits I made to the great monasteries of Mount Athos, of the Meteora of Greece, and of Saint John of Rila in Bulgaria, and to other places that their prayers and history hold in veneration, as their fathers and grandfathers have done before them.

« And now as a parting thought in this informal address, I must tell you how delighted I am to see the part you are taking in this fine movement for the Unity of the Church, which regards the Eastern Churches in particular. By it you are joining yourselves with the Catholic apostolate that works for the building-up of the Mystical Body of Christ, as the Encyclical ' *Mystici Corporis* ' urged us to do.

« Is there any better way of giving the Mystical Body back it members?

« But this work is urgent. Those who have organised this week of prayer and study have insisted on this pressing need so as to encourage people to act at once and to act effectively.

« Is it not Our Lord Himself who has given us the guarantee of success? The recent Popes insist on it. What more encouragement to work for Church Unity could a Catholic desire?

« The greatest deficiency at the present moment in this work for Church Unity is that it is as yet but little known among the common folk. This is all the more sad because they could easily appreciate this work.

« An old Belgian friend of mine, Dom Albert Beauduin, O. S. B., as long ago as 1926, when I was just beginning my work in the Near East, used to say:

« ' What we in the West need in this work for the reunion of the separated churches is a movement similar to that of the Propagation of the Faith '.

« It was just then that I was finishing my part in the work of re-establishing the Pontifical Action for the Propagation of the Faith in the world, a work that had been organized by the new Pope, the glorious Pius XI. It seems to me that we should return to this idea of Dom Albert Beauduin.

« In conclusion it seems to me that it would be a good idea to suggest the three words that worked such wonders on the banners of the Italian Catholic Action as a motto and a slogan for this movement as well: Prayer - Action - Sacrifice.

« *Prayer* falls into place naturally in the footsteps of Our Lord and with His own prayer ' that they may be one ' in the last hours of His life.

« *Action* means turning weak members of society into strong and active ones. That entails learning to appreciate certain traditional values and bringing one's outlook up to date — a thing that calls for time and infinite pains.

« Finally, *sacrifice*: because everything here on earth has to be paid for, and so what has been shattered into fragments can only be repaired by means of interior life and a life that is holy and blameless for ever » [8].

Our Lady and Separated Christians.

Among the famous and magnificent shrines set up by the Venetians in honour of their « Lady of the Manor » Our Lady of Constantinople holds an important position. The picture here has been related to resounding victories, for the Byzantine emperors used to take it with them into battle when they had to defend their lands. Thanks to the Doge Enrico Dandolo, who persuaded Baldovinus, the Latin Emperor of the East, to make a present of it to him, it is now venerated in the basilica of Saint Mark and has been given that very title of *Nicopea*, or Our Lady of Victories. Together with the

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[8] *Op. cit.*, Vol. III, 1959, pp. 234-243.

body of Saint Mark, it is the most famous relic of the enchanted city of the lagoon, and the Patriarch also held it in great honour and kept it close to his heart. He never let an occasion pass of urging his « dear Venetians » to honour the Immaculate Virgin Mother of God under this title.

Cardinal Roncalli spoke of it with great feeling to the huge crowds at Fatima on the 13th May 1956, the anniversary of the apparitions:

« O Mother, You yourself know how much and how sincerely you are venerated on the shores of the lagoon of Venice. Your two icons that are so marvellous and are held in such great honour, Our Lady of Safety and Our Lady of Victories, the one in its own church and the other above the precious altar near the tomb of Saint Mark, both come to us from Greece and from ancient Byzantium. They are like two dazzling bright eyes from which your motherly love shines forth; that love you had for the Eastern Christians of old and which, it seems to me, hardly outdid the love you now lavish on the present people of Venice who have already had this great treasure for seven centuries. And now I will add another one to these to be held up to the veneration of my people, as a reminder of this pilgrimage and as a witness to all that has delighted my heart in these very moving surroundings and events. O Lady of Fatima, I would wish to join East and West once again from the two shores of the two seas so that they could be united in your love ' from the rising of the sun until its setting '.

« Safety means freedom from temporal ills. Nicopea means Queen of Victories. Ah! I am not thinking now of military victory which always brings violence, cruelty, and bloodshed with it. No, I am thinking of that spiritual victory which brings with it the spread of the truth, of the Gospel, of the Holy Catholic Church and Her Reverend Head, of justice, of freedom of souls and of nations and of the whole world » [9].

The unswerving loyalty of the East towards the Mother of God and Our Mother seemed to be of the greatest importance to the mind of Cardinal Roncalli in the very delicate matter of the reconciliation of the churches. That is why he deplored the fact that Our Lady was given no place in the present ecumenical movement.

« Oh! what a privilege it is for us », he exclaimed in his address to the people of Venice on the feast of the Assumption 1958, « to have a Mother and to feel that we are united together around Her. We are members of one and the same family in the Holy, Catholic and Apostolic Church, and our one desire is to be left

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[9] *Ibid.*, Vol. II, pp. 431-432.

alone in peace to say how much we love our Mother! Oh! how sad is the house from which the mother has gone away or where she is forgotten, as though she counted for nothing.

« That is indeed the state of those vast areas of the Christian world that are separated from the centre of Catholic unity and from one another. They do not regard it as a privilege to honour Our Lady, and they do not understand that to love Her means to have a source of intimate and gentle poetry that makes life easier and gives encouragement in times of the greatest insecurity and sorrow!

« The intentions that the Holy Father puts before the minds and on the lips not only of the pilgrims at Lourdes but of all the faithful throughout the world on this feast of the Assumption, refer to this question of the reunion of all Christians. No one in heaven or on earth can perform this work better than Our heavenly Mother, whom the liturgy calls blessed because she alone has overcome all the heresies and disagreements of the whole world: '*Gaude, Maria Virgo, quae sola haereses interemisti in universo mundo*'.

« I can remember a time not so long ago », His Eminence continued, « when a movement of various groups seemed to be very promising. The aim was to reach some sort of harmony between nations by means of some vague agreement between various churches that are separated from Rome and each other. The representatives of the Church of the Greek rite obtained absolutely nothing. There seemed to be even less chance of reaching an agreement among the various denominations of the Slavonic Church, which soon afterwards was completely overcome by the Communist advance.

« Mary, the Mother of Jesus, was never present at these ephemeral meetings. Side by side with the unity of the Church, according to Christ's plan of making Her one, holy, catholic and apostolic, the most precious gift that the Holy Father urges us to impore at the hands of Our Lady assumed into heaven is the spirit of peace, rather than peace itself ... » [10].

The Diplomacy that Springs from Charity

After prayer, a trusting love and a loving trust are the most powerful arms in the fight against these differences of opinion. The Patriarch of Venice put into practice to an amazing degree this diplomacy that springs from charity. For instance, on the

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[10] *Ibid.*, Vol. III, pp. 610-611.

occasion of the Film Festival he did not hesitate to enter into cordial relations with the Soviet film people and amazed everyone by talking to them in Russian. In the same way, he was prepared to open the doors of his cathedral to the noticeably modern music of the *Saint Mark* of Igor Stravinsky, an opera that was composed « with full submission to the Catholic Church », as the author himself later confided. He was deeply moved by the exquisite attention and sympathy shown by Cardinal Roncalli.

Such a spontaneous action accords well with the general attitude of the Patriarch, who is « always careful, within the bounds of Catholic belief and morals, to pay more attention to what can make for union rather than to what separates and causes differences » [11]. These are his own words on the 15th March 1953 which he spoke from the golden pulpit of the basilica immediately after taking possession of his patriarchal see.

It would seem that this preoccupation with Church Unity is the policy of the pontificate of His Holiness Pope John XXIII.

DANIEL STIERNON A. A.

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[11] *Ibid.*, Vol. I, p. 17.

COMMENTS AND DOCUMENTS

An English Archbishop Discusses some Recent Developments in the Field of Christian Unity

The following article is from the pen of His Excellency, John C. Heenan, Catholic Archbishop of Liverpool, England. It appeared originally in the English Catholic weekly, The Universe, *for August 4, and is interesting for the different points it makes with regard to the Second Vatican Council, the Secretariat for Promoting Christian Unity, and the relations between Roman Catholics and Anglicans in England. Archbishop Heenan is a member of the Vatican Secretariat for Unity.*

Catholics throughout the world are praying daily for God's guidance on the second Vatican Council. The date of opening has not yet been announced but it may be towards the end of next year or in 1963. It is certain that there will be no delay once the work of preparation has been completed. It is, therefore, an opportune time to examine the scope of this General Council.

Smaller meetings of bishops and clergy take place regularly. In all dioceses, for example, a synod is held every ten years. The hierarchy of each country usually meets annually or, as in England, twice a year.

In addition there are frequent meetings of the bishops in each region (called a metropolitan area) under the chairmanship of the archbishop. But these are all local or national meetings. The second Vatican Council is a General or Ecumenical Council. It is a meeting of the whole Church.

The word « ecumenical » has given rise to a certain confusion in the public mind. In recent years Christians of every shade of belief have been talking of the « Ecumenical Movement » or « Ecumenical Dialogue ».

In non-technical terms this means the coming together of Catholic and Protestant theologians with the object of expounding their own beliefs and listening to authentic accounts of the doctrines held by others. Fundamentally it is an honest attempt to seek accurate information at first hand.

It is valuable to Catholic and Protestant alike. In the past, misunderstanding and hostility were often caused not through malice but because of ignorance. The reputation of the Catholic Church is harmed by grotesque versions of Catholic doctrine sometimes accepted by Protestants.

Similarly, Catholics are often misinformed about the beliefs of Protestants. The object of the ecumenical movement is to prevent misunderstanding and so promote Christian charity.

But an Ecumenical Council deals only incidentally with the doctrines of religious bodies outside the Church. The second Vatican Council, therefore, like all other Councils, will be primarily, though not purely, a domestic affair.

It will be concerned to make clear statements of Catholic belief and practice. Questions of doctrine, interpretation of the moral law, social justice, canon law and the liturgy all may have their place in the discussions of the Fathers in Council.

But, as we know, it is the declared and fervent hope of Pope John that from the Council a splendid image of Catholic unity will emerge. This will compel the admiration both of the children of the Church and of those outside the Fold of Peter.

Thus the second Vatican Council may become an instrument to forge closer unity among Christians. It can be regarded as ecumenical in both senses of the word.

When setting up machinary to prepare for the Council the Holy Father instituted the Secretariat for Promoting Christian Unity. It is important to see the Secretariat in relation to the whole Council. We must keep in mind the fact that a General Council has as its main purpose the affairs of the Church itself.

It is a mistake to speak of the Secretariat as if it were the spearhead.

The main work of preparation has been done by the Commissions. The Members and Consultors of these Commissions are, in addition to Cardinals, Bishops and Abbots, the most distinguished theologians and canonists in the world.

The Secretariat for Promoting Christian Unity has a more modest role than the Commissions. Its chief task is to interpret the Church and the Council to the world, and to give Catholics a clearer and more compassionate understanding of our fellow Christians.

The Secretariat is best seen as the gesture of a great-hearted Pope to all who glory in the Christian name. It is a fatherly appeal by the Vicar of Christ for old quarrels to be put aside. Bigotry must no longer be allowed to masquerade as zeal.

In creating the Secretariat the Pope is reminding his own children that passionate devotion to the Old Faith does not involve hatred of those who profess new doctrines formulated since the sixteenth century.

To those not of his own flock Pope John is saying that he has them in his mind and heart. He reassures them and tells them that they have nothing to fear from the formidable display of strength which the largest Ecumenical Council of all time is bound to produce.

Errors will, of course, be denounced, but no attack will be made on men of good will.

All this can be put in more concrete terms. How will the Vatican Council affect members of other religions? Leaving aside, for the moment, the Anglicans, we may put it this way: Calvinists, Lutherans, Baptists, Methodists and, for that matter, Salvationists, while sharing certain views also hold opposing doctrines.

They differ, for example in their whole view of the nature of the Redemption. They are not agreed on the need, the number, or the nature of the sacraments.

Now it is not the function of the Vatican Council to compare or to attempt to reconcile these various doctrines with the teaching of the Catholic Church. A General Council clarifies but does not alter traditional teaching.

The Holy Father instituted the Secretariat for Promoting Christian Unity largely to enable Christians outside the Church to keep abreast of the development of Catholic doctrine. But the Secretariat will also be able to advise the Council regarding the interpretation of theological terms by those outside the Church. In this way needless hurt can be avoided.

Father Stransky, an American priest on the permanent staff of the Secretariat, is reported recently to have told a press conference in Rome that the second Vatican Council will help to clear the way for unity by holding up the Church's own image for the benefit both of Catholics and non-Catholics.

The Secretariat must be seen in perspective. It is an off-shoot rather than an essential organ of the General Council, and may continue to exist when the Council closes. But whether or not some sort of Secretariat will become permanent is a matter for the Holy See. No decision has yet been made public.

The Council, it must be repeated, is not mainly concerned with those outside the Church but with the spiritual lives of the Catholic clergy, religious and faithful. But it is a measure of the breadth of vision of the Holy Father that, through the Secretariat,

he has taken steps to give those outside the Church the means of sharing the fruits of the forthcoming Council.

Members of the Secretariat have been chosen largely because of their personal experience in dealing with Christians of other denominations. The Secretariat is an essay of Christian courtesy. One of its tasks is to make clear to those outside the Church that the General Council is convened to expound Catholic truth, not to wound those who do not share it.

The usefulness of the Secretariat has been established. Everywhere we see a quickening of inter-church relations. England has already experienced the benefits which come to all Christians when they concentrate on what they hold in common rather than on what divides them.

The existence of the Secretariat doubtless helped to make possible the spectacular encounter of the Pope and the Anglican Primate.

This display of Christian charity brought comfort to all who cherish unity among Christians. But it is only one example of the increase in mutual esteem among Christians for which Pope John is so largely responsible.

To England and the English-speaking world the Secretariat for Promoting Christian Unity has a special relevance. It is not by chance that so many have been chosen from this country as Members or Consultors of the Secretariat.

Of the members, three are from this country — Bishop Holland, Coadjutor of Portsmouth; Fr. Gerard Corr, O. S. M.; and myself. Among the Consultors are Mgr H. Francis Davis and Fr. Maurice Bevenot, S. J.

The Holy See, without underestimating the importance of Non-Conformists, recognises the special place held by the Church of England. Its membership, like that of the Free Churches, is not confined to the British Commonwealth. It wields influence wherever the English language is spoken.

But, in addition, Canterbury is a symbol and a focus of religious sentiment for millions of Christians. It may lack the authority of Rome and the magic of Constantinople, but it has unique significance both historically and emotionally.

The pronunciation of the English language is the despair of foreigners. Its rules seem more like a list of exceptions. It is impossible to explain to a foreigner why words like « tough », « though » and « through » do not sound more or less the same.

But if it is hard on foreigners to know how to pronounce the English language, it is even more difficult for them to know the English Church.

It is natural for them to identify Anglicans with the Protestants of their own countries. But geographical separation and national characteristics are the least of the differences between English and Continental Protestants.

The Protestant Reformation abroad bore small resemblance to the change of religion in England. It is true that Martin Luther was the father of the Protestant Reformation, but he had much less to do with founding the Church of England than King Henry VIII and his successors.

This is not the occasion for giving an account of the Reformation in England. It is sufficient to say that its causes and effects were in no way comparable to those of the Reformation abroad.

The Continental non-Catholic, for example, would not want to deny that his Church broke off relations with the Catholic Church. Although a modern member of a Reformed Church may also describe himself as a Catholic, he does not doubt that his church was a new church.

The Church of Rome, he would say, had become corrupt. It was necessary to build a new church based on the Bible. While he may claim membership of a church which is Catholic he would insist that he is essentially Protestant and Reformed.

The English position is subtly different. It is more than a question of words (though the meaning of words adds to the confusion).

Before the Protestant Reformation the Catholic Church in this country was sometimes called the «Ecclesia Anglicana ». The literal translation of this phrase is, of course, « Anglican Church ».

But that is not what is meant to sixteenth century Catholics in England. Ecclesia Anglicana to them meant the Church of Rome in England. The claim of the Church of England today is that the modern Anglican Church is, in fact, the Ecclesia Anglicana of ancient days. Hence the confusion.

I do not raise the question in order to score a controversial point. I do so because I believe this to be the basis of much of the misunderstanding between Continental and English Catholics in their appraisal of the Church of England.

This is a question of supreme importance to those who in truth and charity seek Christian Unity. Most Anglicans honestly believe that they, and not we, are the heirs to the Church of St. Augustine. Putting the question in more dramatic form the issue becomes clearer. If St. Augustine were to return to England in the year 1961 would he celebrate Holy Mass in Canterbury Cathedral or in Westminister Cathedral? If he were to seek a meeting with English bishops would he attend the Lambeth Conference or the Low Week meeting of the Hierarchy?

For Catholics the answer is obvious. Consequently they are inclined to doubt the good faith of those who give a different answer.

But from a wide experience of Anglicans and a close friendship with many of their leaders I know that clergy and people of the Church of England do sincerely regard themselves as the legitimate successors of the clergy and people of medieval England.

They hold that they have kept the doctrines taught by St. Augustine and we have lost them. They are unimpressed by the fact that the Vicar of Christ still bestows the Pallium on Catholic Archbishops, as Pope Gregory the Great bestowed the Pallium on St. Augustine.

It is their contention that Anglicans are the genuine Catholics and that we are a Roman sect.

All this needs to be recalled for the guidance of those who criticise English Catholics. For we are suspected, not only by some Anglicans but also by certain continental Catholics, of being lukewarm in our approach to the Church of England.

Our difficulties can be appreciated only by those who know the precise issues between Anglicans and Enlish Catholics. These are not mere debating points. They affect the salvation of souls.

Our attitude in no way derives from bitter memories of persecution. We know that in the sixteenth century martyrdom was suffered by Protestants as well as Catholics. We are not still glowering because of what Queen Elizabeth I did to the English martyrs.

Nor are enlightened Anglicans still burning with grievance against Mary Tudor. Tyburn and Smithfield brought credit and glory only to their victims. English Catholics are not living in the past. We may be accused of being over-cautious, but we cannot justly be accused of hatred or lack of charity.

The stand we take is logical and inevitable. To agree, in the name of charity, with Anglicans that they are the native Catholics and we the Roman immigrants would be to do them a disservice.

It is enough that we should respect their convictions and not question their good faith. Converts know better than any others the heart-searching which conversion involves. The minister who began to doubt the validity of his orders would have been defrauded if, in the name of charity, a Catholic priest had told him to shelve his doubts.

This is one of the reasons why Catholics in England refrain from any word or gesture which might give colour to claims which they know to be false. The cause of Christian Unity is served not by dissimulation but by forthright and honest declaration of Catholic doctrine.

My own friendship with Dr. Ramsey, the Archibishop of Canterbury, is well known and is proof that charity is compatible with a frank acknowledgement on both sides of differences in belief.

It is commonly but erroneously thought that the English hierarchy is out of sympathy with the Ecumenical Movement. That this is untrue I shall show in what follows. But let me first say again that this misconception of our attitude arises mainly from ignorance of the historical position in which the Catholic Church finds herself in England.

It is better to risk the accusation of intolerance than to be a stumbling block to those whose minds are turning to the Holy See as the center of Christendom.

It is part of our Christian duty to refrain from giving offence. But it is no less part of our Christian duty to refuse to pare down or distort Catholic doctrine. Protestants, in fact, despise Catholics who attempt to disguise the dogmas of faith.

In order that Catholics in this country may take a leading part in fostering Christian Unity the hierarchy has set up its own committee to second the efforts of the Secretariat in Rome.

With the warm approval of the Holy Father and the encouragement of Cardinal Bea, the hierarchy has appointed the following bishops to act in their name: the Bishop of Shrewsbury, the Bishop of Clifton, Bishop Cashman and Bishop Holland.

The committee meets under my chairmanship and from time to time will give guidance to the clergy and faithful. It is the earnest wish of the hierarchy that all may share in an apostolate so close to the heart of the Sovereign Pontiff.

The committee of bishops has its own secretary whose address is: The Cathedral Buildings, Brownlow Hill, Liverpool. To this address clergy and laity may write for advice and help.

Christians of all denominations in this country will now, in the words of Father Stransky quoted above, « have a place to go ». God grant that the work of the committee will deepen the faith and love of Catholics and show those outside the Church the determination of the hierarchy to reflect the fatherly zeal of Pope John.

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The Reintegration of Christendom - Reflections of a Romanian Orthodox Metropolitan

Unitas *has on several occasions published the reflections of the exiled Romanian Metropolitan in exile, His Excellency Vissarion Puiu, an ardent advocate of union between Orthodoxy and the Church of Rome. Our readers, we are sure, will again read his observations with a good deal of interest.*

Even though it is an ideal that is still afar off, the desire and the necessity for the reintegration of Christianity have for a long time now been felt by conscientious Christian men. But for the realization of this ideal, very little has been actually accomplished, even if there have been times in the past when circumstances were favorable; and today the necessary means are more abundant than in the past.

The activity launched especially by the Roman Catholic Church has had only partial results, probably because the methods employed were not adequate enough for attaining a scope so important and so necessary for the Christian world. It is disappointing besides, to note that such activity has not been at all aided by efforts on the part of the Orthodox. There are many reasons for this state of affairs. Let us cite the most important of these:

1) In the past very little was done and with small interest for the attainment of success in this direction.

2) Christianity is the religion of the purest spiritual love between men and God, as is revealed to us in the words: « God is love » (John, 4:7:8). Where this spiritual bond of union is found more deeply rooted and at its purest, individuals and nations manifest themselves under marvelous intellectual, moral, and social aspects, with a resultant maximum contribution towards the progress of human life. If this spiritual bond is so necessary to man, all the more necessary is it that it be augmented by the very institution which produces it; otherwise, a fragmentation will be inevitably brought about, as has happened in the United States.

The movements towards Christian union have been unsuccessful because of the lack of this indispensable element which is charity. If we were to thumb through the pages of the history of the Church universal, we would become immediately convinced that it was because charity was lacking that the break came about in 1054; and it is still thus today that this very lack manifests itself as an obstacle to the reunion of Christians into a composite whole. The political-ecclesiastical ambitions of Bizantium and of

Rome certainly do not present us with a demonstration of evangelical charity; nor do the more significant, but limited, means employed for union, that is to say, the crusades and in particular the theological discussions (often tautological) which take place between the Eastern and Western Churches — discussions calculated to fill libraries with dozens of volumes. Not only does all this not spring from charity, but it has often deepened the break between the two Churches. In all these tentatives there has been lacking precisely the element of which St. Paul has given us the most illuminating definition: Christian charity (1 Cor. 13).

There is no need here to go into particulars; the result is already known. In all this time we have not come closer to the great reunion by even a step. We may add, besides, that the Orthodox who are working for this great ideal do not see in the activity taken up by Rome in our day a desire for a *rapprochement* and for fraternal reunion, but rather of conquest — an undertaking that discourages the spirit of the Eastern Orthodox and stirs up opposition in that of the Protestants. It would be well if such an attitude were to be overcome.

Thus, with respect to the question of either a partial or a general reintegration, it is necessary above all else to eliminate the causes of division, if not by means of a definitive agreement, at least, by side-stepping them, and in this way giving mode to the clergy and to Christian public opinion to prepare themselves adequately. With a view towards making this a reality, we are all obligated by the very prayer of the Saviour *Ut omnes unum sint* (John, 17,21-22) to give added strength to our religion in order to resist neo-paganism and for the re-Christianization of Europe.

3) The secondary means for partial reunion have simply not been well prepared nor happily chosen. For example, the failure of the unitive efforts of the Church of Rome in Romania is due to one of those means. The population made up of the two confessions lives in admirable harmony because spiritually it is nourished by the same Christian charity. It considers itself doctrinally different because instructed and educated by its own clergy among whom that charity is often missing. The different social levels in Romania note this division with displeasure -- a division which leads the greater part of the Orthodox to consider the Catholics as not professing the true Christian faith, and the Catholics to consider the Orthodox as schismatic.

The partial going over of a part of the population of western Romania to the jurisdiction of the Pope of Rome has been considered as a political tour de force and of conquest; and this is

the reason why the union begun in 1700 did not extend to all of Romania.

On the part of the Romanian Orthodox Church, which is one of the largest Orthodox Churches, there has never been any activity for ecclesiastical union, neither general nor particular, for the total reintegration of Christianity. On the other hand, the attempts made by Rome in this regard were considered as useless by the Romanians because they were already Christians with a well-organized hierarchy. Moreover, the means employed by Catholics have been mediocre, with little account being taken of the profound Christian sentiments of the local population — a factor that has constituted a real obstacle in the way of a desired fraternity.

By way of example: a) The liturgy in the Latin language is absolutely misunderstood by the people who, nevertheless, are of Roman origin. The presence in church of an organ and of statues is completely foreign to the spirit of the Romanian Orthodox, even if these factors are of secondary importance for union.

b) In the past the Orthodox clergy kept their hair long and wore beards, while, on the contrary, the Catholic clergy appeared shaven. On the psychological level this distinction accentuated a diversity among the ministers of worship.

c) Catholic cultural institutions, although superior to those of the local Orthodox, have been given names and titles completely foreign to the mentality and temperament of the Romanian population (e. g., Sacred Heart, Notre Dame de Sion, St. Vincent de Paul, etc.) instead of names which are better known and more appropriate (such as Saint Mary, Saint Anne, Saint Helena, etc.).

d) The garb of members of religious orders made according to western tastes, and therefore lacking in those elements traditional with the Romanians, whether Orthodox or those of the Eastern rite in communion with Rome, did not meet with popular favor.

e) The pretext of wishing to extend the jurisdiction of the Pope of Rome also accentuated to a greater degree the points of controversy between Orthodoxy and Catholicism.

f) The lack of an adequate cultural diffusion on the part of the press calculated to facilitate understanding and relations between the two Churches. This lack has been noticed not only in Romania but throughout the whole Orthodox communion.

g) Almost all the Orthodox often ask themselves what these differences might be and why the day of reunion of the Christian Churches is not being accelerated; nevertheless, the realization of this fact is always present in our prayers and in our religious services as an aspiration of the whole of Christendom.

4) At the present time, the diplomatic representatives at the Holy See are laymen, while they could be ecclesiastics (bishops and, in our case, even of other levels of the Orthodox clergy) as are those of the Vatican in individual countries. We may be permitted to ask: How can a layman, often a non-Christian and not at home in ecclesiastical matters, be more idoneous for this two-fold mandate, political and religious, than one of the clergy? Doubtless, ecclesiastics would establish better relations, both civil and religious, between the respective nations and the Vatican. In its turn, the Vatican would have at hand elements that would be more sensible and more qualified for creating sincere and enduring bonds between the various Orthodox Churches. Both the Vatican and the Orthodox patriarchates could have these elements without the necessity of having recourse to political ministries, often of an ephemeral and changing nature, in order in this way to know the entire administrative, cultural, and monastic structure of which not only the Orthodox people themselves but their clergy as well have but the slightest notion. Among the Orthodox there is but little knowledge or, indeed, a complete lack of awareness of the immense services offered to humanity by the hospitals, cultural and welfare institutions of Catholic religious orders and congregations of men and women, and of their great contribution to theological literature.

5) For the realization of partial or general union, so necessary to Christendom, a twofold cultural preparation is necessary; first, for the clarification of the relationships and the conviction of the Orthodox leaders and of their clergy; and, secondly, for the public in general, by means of suitable publications which, unfortunately, the Orthodox Church of today is not in a position to provide everywhere. It could, however, overcome this difficulty through the assistance of the Patriarchate of Rome.

The specific preparation of a certain number of young men of the Orthodox faith sent by their superiors purposely in Catholic countries to study the art of teaching, journalism, theology, and the monastic life could constitute an ideal bridge of *rapprochement* between the Christian Churches. For the general public, on the other hand, the publication of booklets in all languages and in millions of copies could contribute to a substantial clarification of the points at issue, by bringing into relief the elements held in common; and at the same time (such publications) could point out the manifest deficiencies resulting from the separation of the Christian Churches and visualize the benefits of reunion which would result for the whole of humanity.

The works published by the Church of Rome are not generally known among the Orthodox because they have been composed in

foreign languages. This is indeed a task with which, in all serenity, the entire intellectual world of both the Eastern and Western Churches should occupy itself.

6) With the support of the Holy See at least one Orthodox church should be opened for worship in Rome where religious services may be celebrated for the Orthodox of different countries. Such a step would offset greatly the Catholic intransigence of the past and would pave the way to sincere fraternal sentiments between the Churches for the future.

7) Side by side with what we have already suggested, it is also necessary that material assistance be given to those Patriarchates which, unfortunately, at the present time find themselves in dire poverty — an assistance which Rome will have to grant in the most fraternal manner. Such contributions could be made by the Holy See through its Congregations.

To the painful factors of the past which brought about the division of the Christian Churches there has been added in these latter times the sentiment of nationalism which has not limited itself simply to being an appearance of a local characteristic of various peoples, but has contributed to a great extent in deepening these divergences. In particular fashion, this international politics of such a heterogeneous character, sprung from pernicious ideologies, has made turbid the life and the peaceful progress of humanity, even so far as to hurl people into terrible wars. All this has come about because men have not taken seriously Christian teaching, alone capable of giving and assuring peace to men.

The want of equilibrium provoked by the attempt of matter to dominate the spirit, that is, of politics and its institutions to prevail over the Christian Church, has always caused serious harm to humanity and created obstacles to the reintegration of Christendom, even though the responsible leaders of all nations should have been the first to facilitate such a process.

Certainly, the work of reintegration is not easy, from whatever quarter it might proceed. At times it encounters difficulties among those leaders of the Churches who are unprepared and among the masses who are completely uninstructed in the matter, especially among the Orthodox. This obstacle, then, is embedded within Christendom itself, with the result that the reunion of its two greatest trunks, Orthodoxy and Catholicism is being delayed.

We believe that the time has finally come to work for this important scope through a sincere and valid collaboration, even on the part of the largest Orthodox Church, the Russian, invited with fraternal love.

The world of our day has need of a reintegrated Christendom, based upon the pure dogmatic foundations of Orthodoxy, crystallized within the administrative and cultural organizations of Catholicism, and purified only through the most necessary criticism of Protestantism.

We are not speaking of neo-Christianity, but of the pure Christianity of the Gospel of our Lord Jesus Christ, free from error whatsoever or any useless human element joined to it during these two thousand years that weakens its structure, its illuminating force, and its salvific and moral action among men, ever more paganized, in order finally to be manifest in a Church unified in a single community, having as a living organism its soul in Jerusalem and its clergy subject to that Patriarchate which the whole of Christendom will have judged as the most suitable for such an organization.

* * *

The Message of the Pan-Orthodox Conference of Rhodes

Glory be to the Holy and Consubstantial, Vivifying and Indivisible Trinity!

Our dear brethren and children in Our Lord, may the Grace of our Lord Jesus Christ be with you.

Now that Christ, our only Shepherd, has been pleased to permit all of us to meet together on the Isle of Rhodes, under the protection of God, and that as delegates we can, according as we are able, render testimony of our Church, One and Indivisible, proclaiming our unity and responding thus to the particular task and purpose of our present Conference, we are today addressing our words, in humility of spirit and in all benevolence, to all on this occasion of the happy conclusion of our assembly here, so richly blessed by God.

With full consciousness of the great responsibility we bear before God and men, we declare that we have examined here in a spirit of fraternal concord the subjects coming within the limits of our responsibility and have reached unanimous agreement on the list of themes to be submitted to the future Pro-Synod. These themes, which have long occupied the attention of our local Orthodox Churches and of the Christian world in general, have been set forth today in a more decisive manner and have found their expression in this list. They shall be duly studied and examined at our future Pro-Synod in order that they may attain to their final and proper solution at the Ecumenical Synod which, God willing, will eventually be convened.

The fact of our meeting here has been a very momentous one. And we are not, even for an instant, deviating from the basic sentiments and the certitude with which the eyes of the children of our Church everywhere, together with the attention of all the Christian world, have been turned towards us and towards our efforts. This marks the first occasion that Orthodoxy, after a very long period of time, has met in so fully representative a Conference. During the course of these days all of us, as Delegates of the Churches, have been aware of the importance of this event and of our responsibility towards the great attention of the world.

We are leaving this Conference strengthened in our faith, our hopes and our love, fully certain of the strength of the unity of our Holy Orthodox Church.

We have endeavored to bring home the responsibility of our Church at the present day and to stress the problems which face the faithful and all of mankind, and we can assure all that Orthodoxy is fully conscious of its responsibility and of its obligations to everyone.

We believe that our Sister Orthodox Churches, by the conservation of the salutary faith of our fathers, abide in that unity the image of which is the mystical and supernatural unity of the most Holy and Monarchical Trinity in the Divine Nature. And this unity, profoundly interior and always serene, has been witnessed to by our Orthodox Church and in the present historical instance ...

The image of the existence of the Church on earth is illustrated by unity in love, by the realization of the « new law » (John 13, 14), given by the Lord who by His divine power has granted us what is necessary for life and piety (2 Peter, 1, 3).

« Our Church is not at all made up of roof and walls, but of faith and of life ». It is through the working of the Holy Spirit that, in the Church and by the Church, the soul of each man is vivified and the good news of salvation is proclaimed upon earth, the peace of Christ; and it is through that same operation that the Church carries out the work of reconciliation, as we are told by the holy Apostle of the Gentiles, St. Paul (2 Cor., 5, 18).

Being called upon now, more than ever, to fulfill the law of Christ to bear one another's burdens and to live as we ought in « the House of God, which is the Church of the living God » (Timothy 3, 15), we believe that our forward march will be today and for the future that which it was during the past great centuries in the history of our Church, an advance in edification and of support for the one body of Christ, « for a redemption of possession, for the praise of his glory » (Ephes., 1, 14).

Thus, in full consciousness of our great responsibility towards God for the souls of men and of all mankind living upon this earth, created from the same seed and finding themselves within the One, Holy, Catholic, and Apostolic Church, and in order to fulfill the commandment of love given by the Lord, we, in His name, beseech all of you, our brothers near and far, « to be in peace with one another » (Mark 9, 50), in the peace of Christ, the peace of our God.

Strengthened by the prayer and the blessings of our Churches, of their supreme Pastors and of the people, by that pious spirit of which we are the bearers and the interpreters, we greet also in love our friends of the venerable East with whom we are joined by the unchangeable bonds of heart and mind which have continued for centuries, and those of the West, with whom we have never failed to collaborate for the accomplishment of the command of our Lord « that they all may be one», a commandment for the fulfillment of which our Holy Church has never ceased to pray.

And over and above what we have already said, we express the hope that Our Lord Jesus Christ, who has perfected our faith, will keep us, together with the entire world, in His love and in His grace. It is our prayer that the Prince of Peace, Jesus Christ, will maintain peace on earth and good will among men.

May love dispel fear, and oh! that the Lord our God might save His Church!

Oh! our brethren, that the mercy, the grace, the peace of God our Father, in truth and in charity, and of His Son Jesus Christ, may be with you (John, 1, 3)! Amen.

ECUMENISM AND REUNION

Pope John XXIII Indicates Way to Christian Unity

Fidelity to the Gospels, love for the Saviour, and confident trust in His Mother, will bring all Christians back into a single family, according to His Holiness Pope John XXIII.

Pope John spoke of Christian unity in an address to a group of Austrian pilgrims at Castelgandolfo at the end of August. The group, led by Bishop Stefan Laszlo of Eisenstadt, was composed of about 1000 priests and laymen from the province of Burgenland in eastern Austria. The pilgrimage had been organized in order to thank the Pope for erecting the Eisenstadt diocese last year. This ended a temporary arrangement for Church administration that had existed in the region ever since the partition of Austria-Hungary at the end of World War I.

The Holy Father recalled in his address that until a short time ago the region of Burgenland belonged to four different dioceses representing three different language groups — German, Croat, and Hungarian. He went on to say:

« Yet the faith of all is one and the unity that it produces is deeply felt. Along with the diverse national origin of its inhabitants, this unity is what characterizes the new diocese. It is one in territory, one in its shepherd, and one in its purpose ».

Referring to the apostolic work of St. Boniface to bring Christianity to the peoples of the Burgenland area, Pope John expressed his good wishes also « for our brothers who in more recent centuries have separated themselves from this life-giving unity, so that they, who also bear the sign of Baptism on their foreheads, might soon rediscover the way of return and rejoin the great single family, thus complying with the sublime aspiration and the assurance of the Divine Master: ' that there may be one flock and one shepherd '.

« This will be achieved by constant adherence to the evangelical teaching, with generous and unlimited love for the Saviour, and with tender trust in the patronage of His mother and ours, Mary ».

Responding to Bishop Laszlo's address, in which the Austrian prelate had referred to the Pope's coming 80th birthday and had wished him long life, the Pope said that he places himself « completely and with serene heart in the hands of Divine Providence ».

A month later at another audience Pope John expressed his hope for the eventual reunion of Eastern and Western Christen-

dom, saying that he knows and loves both. On this occasion His Holiness was speaking to delegates to the Study Week on the Christian East in Naples who had come to Castelgandolfo for the weekly general audience.

The Pope said it was consoling to see people of different rites and nationalities united in the same faith. A meeting like the one in Naples, he declared, can be for both East and West « an example of mutual esteem, real assistance, and magnanimous brotherhood ».

« The Pope, the Bishop of Rome », he continued, « spent twenty years of his life in contact with the brothers of the East, both those in union with the Apostolic See and others. He keeps a fond memory of them all in his heart ». (Between 1925 and 1944 Pope John served as Apostolic Delegate to Bulgaria and to Greece and Turkey).

The Holy Father recalled the beauty of the liturgy of the Eastern Rites he had seen and said: « Peter and Paul and the other Apostles ... were truly at home in both East and West, and they are today a protection and certain guide of Catholic life and the apostolate ».

He reminded the delegates that he had consecrated « an authentic son of the East » — Archbishop Acacio Coussa, Pro-Secretary of the Sacred Congregation for the Oriental Church — on April 16 of this year. He recalled that he had performed the consecration ceremony in the Greek language according to the Byzantine Rite. He did so, he said, « to give renewed proof of Our paternity, which extends equally, cordially, and encouragingly to all the sons of Holy Church ». (*Oss. Romano*)

* * *

Vatican to Send Official Observers to World Council of Churches' Assembly

For the first time in history, the Holy See will send official observers to a general assembly of the World Council of Churches.

Five Catholics have been named to attend the New Delhi, India, Third Assembly of the World Council which will take place from November 18 to December 6. They have been chosen for the purpose by the Vatican's Secretariat for Promoting Christian Unity.

Although Catholic priests and laymen have attended meetings of the World Council in the past, the appointment of observers by Church authorities in Rome marks a departure from the former « private » representation of the Church at non-Catholic meetings of the kind.

Word of the appointments was confirmed in Rome by the Va-

tican Secretariat which was established last year by His Holiness Pope John XXIII to keep non-Catholics informed on the work of the forthcoming Second Vatican Council. The news of the invitation to send observers was first released at the World Council's headquarters at Geneva, Switzerland, by the general secretary, Dr. W. A. Visser 't Hooft.

The observers are: The Rev. Edward J. Duff, S. J., of St. Louis, Mo., the Rev. Jan Groot of the Netherlands, the Rev. M. J. Le Guillou, O. P., of France, and two priests from India whose names will be announced later. The latter will be designated after consultation with Cardinal Gracias of Bombay.

A spokesman for the Unity Secretariat said that the appointments were made because the results of the World Council Assembly sessions could be of interest to the various commissions preparing for the Second Vatican Council. He explained that the Catholic observers would not be able to speak or to vote in accordance with the Assembly's rules.

Father Edward Duff is director of the Institute of Social Order at St. Louis University and editor of the review *Social Order.* He has studied at close hand the work of the World Council of Churches in the social field at its Geneva headquarters and has given an account of it in a book entitled *The Social Thought of the World Council of Churches.*

Fr. Groot is the official delegate of the Dutch Hierarchy for ecumenical work in the Netherlands. President of the Association of St. Willebrord which promotes such work, he is also president of the Dutch Catholic Bible Society and has won notice for his studies of the Protestant theologian Karl Barth.

Father Le Guillou is a professor at Le Saulchoir, the Dominican institute of theological studies near Paris. He has written a study evaluating the growing missionary consciousness within the ecumenical movement.

It was noted at the Secretariat that « it is only logical to follow up the sending of Roman Catholic observers to several meetings of the Faith and Order section of the World Council's Central Committee ... and to the meeting of the Central Committee at St. Andrew's Scotland in 1960 ». It was also pointed out that by providing for observers, it would be possible to receive full information on four items on the Assembly agenda of special interest to the Catholic Church.

The Assembly will consider a proposal to integrate the International Missionary Council, a Protestant organization devoted solely to encouraging missionary work throughout the world, with the World Council of Churches. A new body within the World

Council would then be set up, to be called the Commission and Division on World Missions and Evangelism.

A second item at New Delhi will be a revised « basic formula » for acceptance of member churches. The formula would establish minimum requirements of Christian doctrine necessary for various churches to be admitted to Council membership.

It is also anticipated that the Assembly will take up the question of proselytism and religious liberty, including proselytism in Latin America.

The fourth item will be the discussions of the application of the Russian Orthodox Church for Council membership. Russian Orthodox leaders turned down the original World Council invitation to join in 1948. Since 1954 there has been an exchange of correspondence, culminating in the Russian request for admittance last year. The decision by the Council to accept awaits the New Delhi meeting (*NC*).

* * *

Pan-Orthodox Meeting Takes Place in Rhodes

The Pan-Orthodox conference came to a close at Rhodes, Greece, on October 2 after a week of meetings in which Christian unity had been the keynote — especially the unity of the Orthodox Churches themselves.

The Rhodes meeting marked the first such conference held by the Orthodox Churches in over a thousand years. Official delegates from all the various Orthodox Churches met in both public and private sessions for an entire week. Summoned by the Orthodox Patriarch of Constantinople, His All Holiness Athenagoras I, the conference discussed internal problems facing the participating Churches, as well as the relations these bodies should have with the rest of the Christian world.

In addition to the official groups from each of the autonomous Orthodox Churches, there were official observers representing the Coptic, Gregorian Armenian, Syrian, and Ethiopian Churches not in communion with the Holy See of Rome. Other observers represented the Anglicans, Old Catholics, and the World Council of Churches.

No official Roman Catholic observers took part in the proceedings; but a number of Catholic priests prominent in ecumenical work were present as guests of Patriarch Athenagoras, even though he himself was not present. The Catholic priests included Father Christophe Dumont, director of *Istina,* a French quarterly devoted to problems of Christian unity; Father Antoine Wenger, A. A., editor of *La Croix,* French Catholic daily; and Father Pierre Duprey, W. F., of Jerusalem.

Among the official delegates was the Russian Orthodox Archbishop Nikodim of Jaroslav and Rostov, who is the Moscow Patriarchate's secretary for foreign affairs. This bishop, who has lived his entire life under Soviet rule — he is in his early thirties — took a prominent part in the activities of the conference.

Archbishop Nikodim said in an address that « the spirit of Christian unity and co-operation » is more pronounced in the present day than ever before. He added, however, that efforts of the Orthodox Church to contribute to Christian unity are sometimes « exploited by certain representatives of non-Orthodox circles, particularly those at the Vatican ».

The Orthodox bishops and theologians came together to Rhodes to prepare a list of topics for discussion by a future Pro-Synod of the Orthodox Churches. No date has yet been set for the Pro-Synod, the goal of which will be to take the final steps towards the convening of a council of the entire Orthodox Church.

Though the scope of activity of the Rhodes conference was quite limited, its sponsors and many of its participants underlined the importance of this first official gathering of the entire Orthodox Church in many centuries.

In the sermon which he delivered at the Divine Liturgy solemnly opening the conference, Metropolitan Chrysostom Constantinides of Myron, stressed that all the Orthodox had high hopes for the conference. He spoke of the obligation to show forth the unity of Orthodoxy and the necessity to demonstrate the vigor of the Church, its interest in all the vital areas of life and the positive contributions it could make to the entire world. The opening statements of the heads of each delegation mentioned, in general, the same ideas.

After holding two plenary sessions to organize the work of the conference, the delegations broke up into various committees which, in closed sessions, considered various problems concerning faith and dogma, worship, ecclesiastical administration, theology and social questions, relations with Eastern Christian Churches and relations with Western Christian Churches. The chairmanships of these committees were distributed according to the order of seniority of the participating churches. In this way, the chair manships of two of the most important committees fell to prelates from communist-ruled countries. Metropolitan Nikodim of Russia became chairman of the committee on theology and social questions, while Archbishop Iustin of Romania was chairman of the committee on relations with the Western Christian Churches.

Though the question of relations with the Roman Catholic Church was but one item of a long list of topics, it frequently came up in private discussions and conversations. A great deal of interest

was expressed in the coming Second Vatican Council and the preparation now being made for that council.

It was evident that one of the main interests of the conference and the Pro-Synod for which it was preparing was the possibility of better contacts with the Church of Rome and the establishment of closer ties between Catholics and Orthodox.

The results of the work done in the committees has not been made public. It will be first communicated to the local Orthodox Churches for their consideration. However, it was clear that the present conference took a great step forward toward united action by the various Churches of Orthodoxy.

Observers at the conference were unanimous in their agreement that the personal contacts which were made at Rhodes contributed a great deal towards the internal unity of the Orthodox Churches and the possibility of their playing a greater part in the ecumenical movement.

Catholics of the Greek mainland were urged before the conference began to pray for its success. Among the appeals made to them was that of Archbishop Printesis of Athens, the ordinary for Latin Catholics in Greece, who emphasized his conviction that the Rhodes meeting would be of great significance. In a pastoral letter which he addressed to his faithful the Archbishop declared:

« The divine grace, which dwells in us, makes all those who have been baptized in the Name of the Holy Trinity brothers and unites them by spiritual bonds.

« Our Divine Master Himself gave us an example when He prayed for His Apostles and for all those who were to believe in Him throughout the ages, that their work might give glory to God and bear spiritual fruit. We have also the Christian tradition of offering special prayers in times of particular gravity and for events which have great significance. It is in the light of this that, at this time when our sister Orthodox Churches are holding a conference at Rhodes, we paternally exhort you to send up fervent prayers to the All-Good God that He may grant them success in their holy purpose for a common effort towards a Christian revival of persons and society alike, so that the truth of the Gospel may prevail in accordance with the great commandment of charity in Christ » (*NC*).

* * *

Ecumenical Patriarch Advocates Closer Ties between Catholics and Orthodox

His All-Holiness, Patriarch Athenagoras I of Constantinople, leader of the Greek Orthodox Church throughout the world, de-

clared recently at Istanbul that Catholics and Orthodox should « be together and work as brothers».

The Patriarch repeated his often-voiced desire for Christian reunion in an interview with KATHPRESS, Austrian Catholic news agency. Speaking specifically of the need for better relations between the Orthodox and Catholic Churches, he said:

« We belong together. Peter and Andrew were brothers; one of them worked in Rome, the other in Greece. So ought we too, Catholics and Orthodox, be together and work as brothers. The door has been opened, as the Apocalypse says, and no one can close it. The door is open; we have but to enter ».

The Orthodox Ecumenical Patriarch spoke of the Near East in particular. He said that while Christianity once flourished there, it is now playing only a disappearing role. « The enemies of Christendom, whether communism or another of the many other ' isms ', form a closed front », he said. « The Christians must do that too! »

The seventy-five-year-old spiritual leader, who had his headquarters in New York from 1931 to 1948 when he was Greek Orthodox Archbishop of North and South America, is openly in favor of general Christian reunion. But in his interview with the Catholic news agency, he dealt mainly with unity between the Catholic and Orthodox Churches. Recalling the courtesy visit paid on him last June 20 by a papal delegation headed by Archbishop Giacomo Testa, former Apostolic Delegate to Turkey and now president of the Pontifical Ecclesiastical Academy in Rome, the Patriarch said it was reassuring. He was again able to ascertain, he said, that there is full agreement between himself and His Holiness Pope John XXIII concerning the need for Christian reunion.

Patriarch Athenagoras went on to say, however, that a basic prerequisite for successful conversation on unity is a knowledge and understanding of the theology of the sister Church. Only in this way can the formulas be found which will do justice to the different concepts, he said. (*B. Pilot*).

* * *

Church To Make Possible Changes in Unity Cause, Cardinal Bea Declares

The Catholic Church will have the courage to drop what is outmoded wherever possible if it serves the cause of Christian unity, the Vatican's spokesman on religious reunion declared recently in Bern, Switzerland.

His Eminence, Cardinal Augustin Bea, head of the preparatory Secretariat for Christian Unity for the Second Vatican Council,

made this statement before an audiance that included Swiss President Friedrich T. Wahlen and other leading officials of Church and government. The Cardinal was touring Switzerland to talk on the ecumenical council and its relation to the problem of unity.

Cardinal Bea explained again, as he has before in articles and addresses, that the coming Vatican Council is not an « ecumenical » meeting in the Protestant sense and thus will not directly take up the unity question. But, he said, the council will definitely promote the spirit of union.

« Dogmatic principles will not be discussed », the Cardinal emphasized, since articles of faith cannot be altered ... « and the road leading towards a peaceful meeting between Rome and Wittenberg (a Protestant center) cannot be shortened by inadmissible concessions ».

Discussions between theologians have already clarified many misunderstandings that block the road to unity, the Cardinal observed. He promised that the council would clarify still others as it makes clear true Catholic teaching on the Scriptures and in the fields of canon, law, liturgy, and worship.

« The Church has already adapted itself to the needs of our time . . . and the Church will have the courage to change what is out-dated, wherever she can assume the responsibility for doing so », Cardinal Bea concluded. (*Kipa*)

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Catholic, Protestant Leaders Approve Common Prayer Form for Meetings in Australia

A form of prayer for use at interdenominational gatherings of lay people has been approved by Melbourne's Catholic archbishop and by authorities of eight Protestant groups.

The prayer may be used at Melbourne meetings and conferences at which members of different creeds come together to discuss educational, social, industrial, and political problems. It was approved by Catholic Archbishop Daniel Mannix, Anglican Archbishop Frank Woods, and leaders of the Baptist, Congregational, Methodist, and Presbyterian churches, the Church of Christ, the Society of Friends, and the Salvation Army.

The newly approved form is designed to enable Christians of the various denominations to join in common proyer without compromising doctrine. It is likewise intended to promote Christian unity.

The form was drawn up by the Inter-Church Industrial Committee, which is composed of Catholic, Anglican, Greek Orthodox,

and several Protestant representatives, and meets regularly to discuss moral aspects of industrial problems.

Plans call for the prayer to be recited in whole or in part by the meeting chairman or by the whole gathering in unison. It begins with a translation of a Latin prayer to implore God's help before any action:

« We beseech Thee, O Lord, to anticipate our actions by inspiring them, and to help them by assisting in them, so that every prayer and work of ours may always begin with Thee, and being so begun, may also by Thee be brought to a perfect ending. Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen ».

This prayer is followed by a reading of the first 16 verses of the fifth chapter of St. Matthew's Gospel, using the translation by the late Monsignor Ronald Knox.

After this reading comes a brief interval of silent prayer, then St. Paul's words: « In the name of Jesus, let every knee bow, of those that are in heaven, on earth, and under the earth. And let every tongue confess that the Lord Jesus Christ is in the glory of God the Father ».

The approved form then concludes with the recitation of the Lord's Prayer. But three additional prayers are added for optional or alternative use. Each is an ancient liturgical prayer from the seventh century or earlier; the first is from the Mozarabic liturgy, the second from the Gelasian Sacramentary, and the third from an early Eastern liturgy. (*NC*)

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Catholic Committee to Promote Christian Unity Established in England

The Roman Catholic Bishops of England have recently given their approval for the establishment of a committee to promote Christian unity in that country. It has been designated as the « Committee for Fostering Unity among Christians in England » and will carry on its activities under the chairmanship of Dr. John C. Heenan,Archbishop of Liverpool. The organization's intention will be to further the work of the Secretariat for Christian Unity in Rome, and for this scope it has received the warm approval of Pope John XXIII and the encouragement of His Eminence, Augustin Cardinal Bea.

Speaking of the timeliness of this venture, Archbishop Heenan pointed to the remarkable progress towards mutual understanding

between Christians of various denominations which has been very much in evidence this past year. « Already », he declared, « the general public and the faithful of all denominations have grasped that the essential thing about this movement is that it is a genuine desire to get to know the other Christian's point of view. Formerly it was rather a case of Protestant versus Catholic. Now the genuine desire is more to think of what we hold in common ».

Pointing out, however, the duty of avoiding the pitfall of religious indifference, Archbishop Heenen affirmed that « charity, friendship, and love between Christians does not mean that doctrinal differences disappear. That is why it is a good thing to have this new committee to guide the work ».

The other members appointed by the English hierarchy to serve on the new committee are: Bishop Murphy of Shrewsbury, Bishop Rudderham of Clifton, Bishop Cashman, auxiliary at Westminster, and Bishop Holland, coadjutor of the diocese of Portsmouth. (*The Universe*)

* * *

American Anglo-Catholics Issue Manifesto on Christian Unity

A group of Anglo-Catholics, known as the American Church Union, has recently published a statement dealing with interchurch relations under the title « Catholic Manifesto on Unity ». The declaration is addressed to all the Anglican bishops of the world and makes the central point that effective leadership in the efforts for Christian unity « must more and more fall upon the shoulders of the great Catholic majority in Christendom».

By the term 'Catholic' the manifesto intends to include « all those bodies of Christians which maintain the faith of the creeds and are loyal to the generally accepted decrees of the Ecumenical Councils of the earlier and undivided Christendom as those councils met under the Holy Spirit ».

Although giving due praise to the World Council of Churches for its outstanding achievements in the field of unity, the Anglo-Catholic statement says that the World Council « fails to represent Christendom as a whole, for whereas the great majority of Christians are Catholics, the dominant forces in the World Council have been Protestant, and this fact has now become a stumbling block in the way of unity ».

« The danger in which the ecumenical movement stands », it continues, « is that of merely attending to the domestic, ecumenical question of the Church militant here on earth, and forgetting the immeasurably wider and more important one of the metaphysical

and theological unity of the whole Church under God . . . We cannot be satisfied merely with one Church militant now. What we must seek is one Church militant whose earthly unity will be the sacramental expression of an authentic Church of Christ which is not merely one in space and time, but also one in Heaven and Eternity ».

The manifesto goes on to warn against the inherent defects of a number of current schemes for reunion in Great Britain, India, Ceylon, Pakistan, and the United States, which although pursued with the best intentions are in reality « artfully contrived projects for uniting men on the basis of their own agreement with each other even if it is only an agreement to disagree ».

As essential for genuine church unity the manifesto maintains: that reunion be based on a total commitment of the full body of the Church to the whole catholic faith; that worship follow a liturgical form rooted both in Scripture and in the historic tradition of devotion of the Church; and that all those uniting be willing to confess their defectiveness and to accept from one another what they lack without resentment. (*EPS*)

* * *

Protestant Clergymen Attend Catholic Retreat

Forty-five clergymen belonging to the leading Protestant denominations in the United States recently attended a three-day retreat conducted under Roman Catholic auspices at Marydale Retreat House in the Diocese of Covington, Kentucky.

The idea of inviting the Protestant ministers was conceived by the Rev. Thomas F. Middendorf, executive director of the National Catholic Retreat Movement, who felt that it would help to « break down prejudices and bring about a better spirit of understanding».

« In critical times like these », Father Middendorf explained, « we realize our obligation and responsibility for a greater show of Christian charity between divergent groups. While no union of doctrine was expected, we gave these men an opportunity to know what the Catholic Church teaches, and there was an exchange of views ».

Father Middendorf revealed that invitations were sent to 1,000 non-Catholic clergymen, and that several hundred had replied, without « a single reply that was not gracious ».

The retreat for the clergymen who attended was conducted according to the usual daily plan followed by Catholics on retreat and was not open to press coverage. Its director was Bishop

John J. Wright, of Pittsburgh, episcopal advisor of the National Catholic Retreat Movement. (*EPS*)

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Fourth Faith and Order Conference Planned by World Council

According to the Ecumenical Press Service of Geneva, a world conference on Faith and Order is being planned for 1963 under the auspices of the World Council of Churches, and will probably be held in the summer of that year in the Middle East. It will be the first conference of the kind since 1952, when an important Faith and Order meeting took place at Lund, Sweden.

The conference will bring together some 350 theologians and other church leaders from all over the world to discuss doctrinal positions and church policy and to seek more effective means towards Christian unity. A major task of the coming conference will be the review of reports of four theological commissions which have been at work since 1952 in Europe, North America, and Asia on the subjects: « Christ and the Church », « Worship », « Traditions », and « Institutionalism ».

* * *

Catholic and Protestant Scholars Discuss Scriptures at Oxford

The Anglican Archbishop of Canterbury, a French Jesuit, and an English Benedictine Abbot all read major papers at an international congress on New Testament studies which took place at Oxford, England, during the last week of September.

The several hundred Christian scholars from many nations who took part included, Anglicans, Catholics, Lutherans, and Nonconformists.

The Most Rev. Arthur M. Ramsey, the Archbishop of Canterbury took as his subject the narratives of the passion of Christ; Father Jean Danielou, a discussion of Biblical types; and Dom Christopher Butler, Benedictine Abbot of Downside, in his turn spoke on the necessity of the Church.

The scriptural congress was meeting for the second time only after a four-year interval to compare the results of their investigations since the previous meeting and to answer relevant questions. The subjects discussed at this latest meeting included the so-called Gospel of Thomas and its origins, the new official English-Anglican translation of the Bible, and the teaching of the New Testament to modern youth. (*NC*)

BOOK REVIEWS

PRUDENCIO DAMBORIENA, S. J., *Fe Catolica e Iglesias y Sectas de la Reforma.* Editorial Razon y Fe, S. A., Madrid, 1961, 1228 pages.

Father Damboriena, who is a professor at the Gregorian University in Rome and a consultant of the Sacred Congregation of the Council, has assembled in this large and impressive volume a valuable summary of the ideas and the history of Protestantism from the time of Luther down to our own day. The imposing bibliography which he cites, the ample quotations inserted in the text, and the constant precision with which he speaks of persons and facts immediately create in the reader a sense of reliance and make of this work a precious and satisfying source of consultation. Although he makes the effort of conserving the exactitude proper to an historian and the benevolence due to our brothers in Christ, the author expresses himself as a Catholic and would voluntarily exclaim with Bossuet: « After all, to assume a neutral and indifferent attitude because I am writing a history, or to dissimulate that which I am when everybody knows it and I take a certain pride in it, would amount to leading the reader into too gross an error ».

Father Damboriena, first of all, gives us a picture of the Reformers. He attempts to find a middle path between the work of Deniflé, so severe with Luther, and the optimistic apologies of these latter years; while he acknowledges the great natural gifts of the reformer and the reality of his religious sentiment, he also brings into relief his defects and his errors. He is of the opinion, further, that Calvin, who was born into a family which was at odds with ecclesiastical authority, met up perhaps for the first time with the requisites of Christianity in a Protestant environment, and this fact determined his choice. He enumerates four phases in the expansion of Protestantism: the first coincides with the activities of Luther, Calvin, Henry VIII, and Elizabeth I; the second takes in the conquest of America and of Canada; the third refers to the nineteenth century which saw a concerted missionary movement towards the vast regions of Australia, India, and Africa; and the fourth aspect is that through which we are now passing, marked

by considerable missionary effort in Latin America and in Africa. The author traces for us in all this the doctrinal vicissitudes and the variations to be found in the Protestant confessions. It is with particular interest that one reads the pages in this book which give an account of contemporary Protestant theologians: Karl Barth, who reacts against the liberal school and restores the sense of God, of Revelation, and of sin; Emil Brunner, who in a more balanced view acknowledges the value of human reason; Frederick Heiler, who founded a high Lutheran church; Bultmann, who terms his work ' demythologization ', a theory which reduces to a myth that which is supernatural; and Reinhold Niebuhr, another theologian of the liberal school.

After a number of useful observations with regard to the fractional character of Protestantism, the author proceeds to a study of the different churches and sects. The distinction between ' church ' and ' sect ' may appear in come cases a bit arbitrary, but in general corresponds to reality. The term ' sect ' has taken on a pejorative connotation, and is used mainly to designate groups which have broken away from the classical churches of the Reformation and which profess singular doctrines and even those which are hardly Christian. The Jehovah's Witnesses, for example, constitute a sect. The designation ' church ' is limited to the principal Protestant confessions which have remained closer to the teachings and organization of the Mother Church, which, strictly speaking, is the only Church because Christ founded but one. The Lutheran churches, the Reformed churches, the Anglican Church, the Baptist and Methodist churches are all dealt with here, with an ample account of their history and doctrine, of their internal divisions, and of their missionary enterprises. It was not possible for the author to present a thorough study of all the sects, nor even simply to enumerate them. He therefore contents himself with presenting those which are better known: the Pentecostal sects, the Adventists, the Jehovah's Witnesses, the Mennonites, the Quakers, the Mormons, the Salvation Army, and the Christian Scientists. It is to Father Damboriena's credit that he has given us such an adequate exposition of the origins and the teachings of these groups which often carry out a widespread activity in the midst of Catholic populations. The Moral Re-Armament movement is not considered in this work as being a Protestant sect, but simply as an initiative of Protestant inspiration. It remains a fact that its founder, Frank Buchman, was a Protestant who, despite his intention of creating a movement open to all, could not but promote his activities according to his own personal experiences and spiritual formation.

The chapter which Father Damboriena devotes to Protestant

missions merits our particular attention. It is written with perfect competence and with open sympathy. It is a fact that for theological and non-theological reasons, the missionary ideal had made but little headway in Protestant circles until the latter part of the eighteenth century. An English Anglican, William Carey, who later became a Baptist, was deeply impressed with those texts of Scripture which command the proclamation of the good tidings throughout the world. He thus began to teach the obligation of preaching the Word and founded a missionary society. This was a signal for other groups as well, for in a short time Carey's example was followed by various denominations, and a vast missionary effort was launched. Promoted by those communities with a higher level of spiritual life, it led to a renewal of Christian practice. Today Protestant missionaries number about 40,000.

In an evaluation of the differences of method between Protestant and Catholic missionary endeavor, it becomes evident that the former in general have at their disposal greater financial resources which permit them, through their schools and hospitals, to render immense services to the natives. In addition, Protestants employ a greater number of laymen in missionary work, a thing which is made easier for them by the simplicity of their ministry, often reduced to preaching alone. Catholics, too, could stimulate a greater generosity among their benefactors and could increase the co-operation of the laity in the development of their missions. In any case, the Protestant technique often fails to give a sufficient Christian formation to those inculcated and leaves them unprepared for the more serious difficulties. But above all, in the area of missionary endeavor in which so many sacrifices are made by Christians, both Catholic and Protestant, the evil of division is all the more keenly felt. May these illuminating pages by Father Damboriena cause all to feel the urgency of Christian unity.

There remains the question of the World Council of Churches. The author discusses it in a chapter dealing with the means of Protestant expansion. This does not mean, however, that he sees in the Council simply a means of propagation for the Protestant churches. He acknowledges that the World Council, with its efforts for unity and its participation in the Week of Prayer for unity, serves the Christian cause. But on the one hand he ascertains that the Protestant influence on this institution is predominant; and on the other, he is profoundly disturbed by the action which persons belonging to the upper circles of the Council have taken in the formidable assault organized in Latin America by the Protestant world. The proximate integration of the International Missionary Council with the World Council of Churches will not serve to

diminish the uneasiness of Catholics in view of its harmful effect on unity.

More than others, Father Damboriena is happy to recognize the examples of virtue, of zeal, and of generosity which one encounters among many Protestants. This is how he concludes a paragraph dedicated to the charitable works of the Salvation Army, for example: « It often happens that the intentions, the methods, and the charitable deeds of the Salvation Army are held up to ridicule. But it is difficult for one to be hypocritical when he dedicates his whole life to activities from which there is so little to gain for one's own convenience and to satisfy human pride. The instances which we have cited are an authoritative answer to similar insinuations and are a tribute to (Christian) values and to generosity » (p. 962).

This work, of which we have given but a rapid resumé, is indispensable for anyone who wishes to know Protestantism as a whole, to judge it from a Catholic point of view, and to be informed of the vast amount that has been written on the subject. This is a book which certainly deserves to be numbered among those historical and dogmatic studies which help the different Christian confessions to know each other in a better way.

CHARLES BOYER, S. J.

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JOHN A. HARDON, S. J., *Christianity in Conflict. — A Catholic View of Protestantism,* The Newman Press, Westminster, Maryland, 1959.

This review is long overdue and I must apologize to the Newman Press for the unintended delay.

Fr. John Hardon, Professor of Dogamtic Theology, West Baden College, Indiana, is well-known as an expert on American Protestantism. His book: *The Protestant Churches of America,* The Newman Press, 1959 (lately translated into Spanish by Pedro Rivera, S. J., Mexico, 1960) and his articles in various theological publications are a proof of the interest with which he follows the development of the separated Churches in the United States.

The book under review contains one more facet of the problem. Its sub-title, *A Catholic View of Protestantism,* shows the perspective from which his research and his considerations will be conducted. The author intends to make an evaluation of Protestant faith and practice as they appear among the main denomina-

tions of his country. A similar task, from the Protestant side, has been tried with greater or lesser result, by H. Th. Kerr, *Positive Protestantism,* 1950; F. E. Johnson, editor, *Patterns of Faith in America Today,* 1957; J. H. Nichols, *Primer for Protestants,* 1951; H. W. Schneider, *Religion in 20th. Century America,* 1952; R. F. Jenney, *I Am a Protestant,* 1952, etc. Fr. Hardon wants to do the same for Catholic readers in the belief that « no greater disservice can be done than to gloss over differences while stressing only the common beliefs » (p. xii). After all, any, start on the way to mutual understanding presupposes a fair knowledge of the doctrinal positions held by both sides.

Any attempt to grasp a polychromatic phenomenon of the size of American Protestantism becomes at times discouraging. To the intrinsic difficulty inherent to a religious system in which the individual is given freedom to interpret — even if it be « under the guidance of the Spirit » — the words of the Bible, one must add the divisionism which in America has affected the institutions themselves or even created deep conflicts within each one of the major denominations. In such a situation, general statements on a subject might look awkward, for what is admitted by one group can be utterly denied by the other. This imposes on the writer a restraint and a need of being always cautious.

Fr. Hardon has chosen several points on which to check the *tensions* — or as he calls them the *conflicts* — that have arisen between the Protestant groups and the Catholic Church, or among the Protestant denominations themselves. Generally speaking, the choice is correct and covers most of the areas (ideological or practical) of disagreement. Some readers might have desired that subjects like the Papacy, the Mass, or Marian devotion should have been given more space. But not everything could have been treated at the same length.

Each one of the chapters contains a summary of the conflicts that have developed among the Protestant Churches. The author usually goes back to Reformation times in order to describe briefly the doctrine of the Founders. Being a good theologian, it becomes easy for him to trace the elements which have led to the present-day deviations. There is hardly one important doctrine which, at one point or another, has not been changed or corrupted among their own thinkers. The doctrine of private interpretation of Holy Scripture has become for many a source of confusion. « Following the lead of men like Harnack, for whom the Gospels are *not altogether useless as sources of history,* and Bultmann who marvelled *at a primitive mythology, that a divine being should became incarnate,* liberal Protestants still use the vocabulary of dogmatic

Christians, but they no longer believe in the concepts. No major denomination has escaped the solvent of rationalism, not excluding traditionally conservative bodies » (pp. 13-14). Luther's revolutionary doctrine on the « priesthood of all believers » has lowered the value of the *ministry* to the point where their own theologians have only hazy ideas as to the real nature of the episcopate or of the pastorate — a tendency which will receive a new blow with experiments like that of the Union of the South India Church. Undoubtedly, the poor concept held by the Reformers about the sacrament of Matrimony is responsible to a great extent for turning marriage into a mere « civil affair », for losing its sacredness, and for the almost half a million unions (a great many of them among nominal Protestants) which every year are dissolved by divorce in the United States. The same holds true for Church and State relations, for religious education in public schools, and for a good number of social ideas and practices.

All this requires courage to say in public. Fr. Hardon will find opponents, even in some Catholic circles. I, for one, fully endorse his method and for these reasons. Truth, although unsavoury at time, has also its rights, and it is our duty to make them known to our Catholic readers. Protestants (and here I exclude Blanchard and the ex-priests of the Church of Christ, Inc.) publish many books and pamphlets in defence of their « Bible truths » and in order to prevent their friends « from being snared by Catholic propaganda ». It is unconceivable that only Catholics should feel shy to tell their fellow men what they think to be un-scriptural in those statements. *Per se* this should not run at all contrary to the true ecumenical spirit we all must foster. Anyone with experience on this field will agree that conversations and friendly discussions with Protestants are not only possible, but can even be required by them in order to clarify the atmosphere and see where we should deepen our knowledge in order to come to an understanding. Sincere people get tired of mere compliments and want to go to the root of our painful and un-Christian separation. All depends on tact and on the Christian spirit on which the conversations are carried on.

Fr. Hardon treats our separated brethren with respect and charity — although I personally dislike his use of words such as *sect* and *sectarian* applied without discriminaton to the whole body of Protestantism. Both expressions have acquired in present-day literature a derogatory meaning and should be reserved to the non-historical groups of the lower type. Some will also object to certain sweeping statements regarding primitive Protestantism or some modern practices — for instance those about the non-neces-

sity of baptism among the «denominations» (p. 62). On this same line, the writer seems at times to consider only the dark side in each one of the chapters treated. Truly, the Biblical confusion among many Protestant scholars and pastors is staggering. But, at the same time, I would have stressed more the excellent work of Bible translation and distribution done by their Biblical societies. Similarly, the respect and devotion with which many Protestant families and individuals regard, read, and meditate Holy Scripture, is something even we Catholics should imitate. In the chapter on *Missions* the author points out and rightly so — to the ugly, often anti-Christian, propaganda carried out by thousands of their missionaries in Latin America. Few American Catholics dare to admit this fact in public. And, yet, Latin America is only a part of the whole Protestant missionary enterprise. And this, as conducted in many pagan countries, reveals a great zeal, personal sacrifice, and love of Christ. The spectacle of broken families, divorce rates, etc. in traditionally Protestant countries is something many of their leaders are ashamed of. But, should we not also mention the presence of many other Protestant families which, in spite of the vicious environment, lead honest and Christian lives? And is not that fact a proof that divine grace — perhaps through channels different from our sacraments — is working in their souls and that these, in turn, are cooperating with divine grace? — This remark applies also to chapter IX on *Doctrinal Variations*. The situation among many Protestant theologians and pastors regarding even the *great truths of Christianity* is often chaotic. And, yet, one finds in America many good-faith Protestants who believe in the great doctrines of the Christian faith as transmitted by the primitive Reformation.

Fr. Hardon surely admits this, but he might answer all of it to be out of his purpose which is to study *the points of conflict* prevailing among the Protestant Churches in America. That may be true. However, the over-all picture one gets from his book is too gloomy and could lead to false conclusions. A brief mention of the brighter sides would make the treatment more complete. It is besides a duty which, in all fairness, we owe to our separated brethren. With such small additions, his book would be a positive contribution to a truly ecumenical dialogue.

PRUDENCIO DAMBORIENA, S. J.